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The Theosophist

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THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world, who are united by their approval of the above objects, by their wish to put an end to antagonisms and to draw together men of good will, whatsoever their religion, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common aspiration for Truth. They hold that Truth should be sought by a pure life, by devotion to high ideals, and they regard Truth as a principle, not as a dogma to be imposed by authority. They consider that the result of individual study or intuition, and not its antecedent, and should be based on assertion. They extend tolerance to all, even to the intolerant, and bestow, but as a duty they perform, and they seek to remove ignorance, and to see every religion as an expression of the Divine Wisdom, and to condemnation, and its practice to proselytism. Peace is their watchword.

body of truths which forms the basis of all religions, and which is not the exclusive possession of any. It offers a philosophy which renders man happy, which demonstrates the justice and the love which guide its evolution. It is a glorious place, as a recurring incident in an endless life, opening the gates of a fuller and more radiant existence. It restores to the world the Science of the Spirit, and enables man to know the Spirit in himself, and the mind and body as his servants. It reveals the scriptures and doctrines of religions by unveiling their hidden meanings, and thus satisfying them at the bar of intelligence, as they are ever justified in the eyes of the wise.

Members of the Theosophical Society study these truths, and Theosophists endeavour to propagate them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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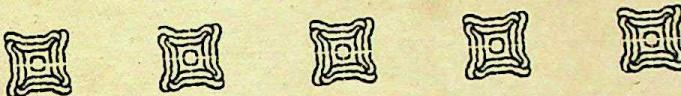
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THE THEOSOPHIST

The largest international illustrated Theosophical Monthly, royal octavo, 120 pages

CONTENTS—FEBRUARY 1917

	PAGE
On the Watch-Tower	471
The Unity of the Hindū Faith	T. R. RANGASWAMI
	AYYANGAR, M.A.
What is the Old Catholic Church? AN OLD CATHOLIC	495
Life, Death, and What Then?	C. JINARĀJADĀSA, M.A.
Three Saints of Old Japan:	
II. Shotoku Taishi	F. HADLAND DAVIS
Devachan—a World of Thought	ANNIE BESANT
Memory in Nature	W. C. WORSDELL.
T.S. Convention, 1916	C.
Letters from India	MARIA CRUZ.
The Old Tree.	AHASHA.
Occasional Notes: II. Edouard	
Manet	ALICE E. ADAIR
The Presidential Address	559
Book-Lore:	
Concerning Prayer; The Adornment of the Spiritual Marriage; Tao Teh King; The Goal of the Race; A Song of the Open Road; Theosophy in the Magazines.	568
Supplement	xi

VOL. XXXVIII

No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

IT has been a wonderful week, the National Week, in the old royal City of Lucknow, and there is no doubt of the wisdom of the decision of the General Council to have the choice of the place of meeting left open, to be decided year by year. The most important Societies in India, engaged in work religious, social, temperance, industrial, humanitarian, etc., gather round the National Congress, and all that is best and noblest in India makes pilgrimage to the political Mecca, and pitches its tents as near as may be to the central spot. The brotherly love that is the atmosphere of all the many activities is breathed in with delight; differences that seemed insuperable at a distance become dwarfed when heart touches heart; it was verily a United India, not united by a dull uniformity of opinion, for that would mean an India intellectually and emotionally dead, but an India throbbing with eager life, with innumerable differences, all merged into one Aim, one

Hope, one Will—the welfare and the splendour of the Motherland.

* * *

Among the many Conferences, two and three a day, the Theosophical Convention was much approved. We had a very fine pandal, holding, when crowded, some four thousand people, and it was packed to the uttermost for the Convention Lectures. It was gay with pennons, and very well arranged; the whole centre was without chairs, the ground being the universal bench; at the back, and down each side, chairs and benches were arranged for all who preferred their stiffer welcome. The platform was high, so that the voice might travel far. The Chairman of the Theosophical Reception Committee was the Hon. Pañdit Gokarannath Misra, who was also one of the Secretaries of the Congress Convention Committee. Much of the success of both gatherings was due to his unwearied labours, for he worked day after day for months before the important Week, and was literally worn out on the last day, and obliged to gaze at the last meeting of the Congress from the depths of an arm-chair.

* * *

Our Cadets from the Cawnpur Theosophical School, in their handsome uniform, led by their Head Master, made a gallant show. Lads who are working together the whole year round have a great advantage over those who only meet for a few days; and it would be well if every town that invites the Congress would request its High Schools and Colleges to put their lads through a regular course of military drill, in order that they may preserve order in the huge meetings of the Week. To guide delegates to the seats assigned to them, to keep

the passages open, to receive distinguished visitors, and to be useful without being obtrusive, all these duties need to be practised together, and advantage of the town's meetings during the year may be taken for such practice. An Indian paper remarks :

Of all the gatherings held at Lucknow, the Theosophical Convention was the most orderly and the best organised. Its proceedings are an example in punctuality, personal discipline and earnest devotion to a good cause. And it is a very hopeful sign of the times that, like the Ārya Samāj and the Hindū Conference, the Theosophical Society has been trying to spiritualise public life in India. Only last evening, Mr. Vernon, of the Cawnpore Elgin Mills, said that the Theosophical High School there was the best in that town. Here again Mrs. Besant has earned our gratitude. Out of her 26 Educational Institutions, this is being nurtured by the joint co-operation of the Hindū and Muslim graduates, who work like brothers. The Besant National College in Bombay will soon take shape, and the present T.S. Educational Trust will, in a short time, be constituted into a National Education Trust. It is inspiring to see that several Englishmen, like Mr. Arundale, Mr. Wood and Mr. Kirk, are working hard for it at great personal sacrifice.

* * *

We must try to deserve all the nice things said of us by increased devotion, bearing the good fruit of earnest work. I may add that the co-operation of Hindūs, Musalmāns and Pārsīs is going on in many of our schools, for we try to find teachers of each faith to teach their own form of religion to the boys belonging to it.

* * *

Mr. Bal Gangadhar Tilak must have felt that the intense love and gratitude which flow out to him wherever he goes is some compensation for all the agony he suffered during seven and a half years of prison life. He is the most modest of men, for all his strong views and his deep devotion to the Motherland.

He must have spoken much to his own people in their mother-tongue, for his speech is lucid, simple, in short sentences, sometimes humorous, or biting or sarcastic. It is no wonder that "the common people hear him gladly," and that the scribes and pharisees hate him. He is totally unselfish, his thought fixed only on the Motherland; no personal desires cloud that pure up-springing column; he would sacrifice his dearest, as he would sacrifice himself, on her altar. What matters it if such men live or die? Living, they lead a Nation to the Promised Land. Dead, they become a deathless inspiration and—they return.

* *

The great events of the Week in the political world were the reunion of the Moderates and Extremists in one National Party, and the union of Hindūs and Musalmāns into one Nation. Long may that blessed union continue for the good of the country, the Empire and the World.

* *

Mr. Arundale spoke to enthusiastic audiences on Education, the subject nearest to his heart. Mr. C. Jinarājadāsa also gave two lectures, on "Theosophy and the Modern Search for Truth" and "Theosophy and National Life," all to very large audiences. There was a Star Meeting on December 28th, meetings of the E.S., the Theosophical Trust, the Councils of the T.S. and the Indian Convention, and of the Governing Body of the Trust. At all three of these Council meetings resolutions of far-reaching importance were passed. At the T.S. Council, the Scottish General Secretary proposed and the Russian General Secretary seconded a resolution directing the President to

determine the book business, left for the support of the President of the Society by the President-Founder. In making the Deed of Gift, he left the power to determine the business in the hands of the Council of the Society. He valued the business at Rs. 5,000, and the monthly income was from Rs. 50 to Rs. 250. I brought into it the Theosophical Publishing House from Benares, and before the War the monthly turn-over was about Rs. 30,000. I draw from it Rs. 1,000 a month, and pay income-tax on that amount, although over Rs. 600 a month goes to school and college fees and scholarships and educational help to teachers. The less than Rs. 400 cover my personal expenses and other charities. This is right enough, but we cannot ensure always having as President a man or woman who will follow out this policy, and it would be disastrous to have a President attracted by the income of the post! So I asked the Council to determine the business, and allow me to make a new Deed of Gift, vesting the whole thing in the Executive of the T.S., elected annually by the General Council, and leaving them to assign to the President a sufficient, but not extravagant income. I retain Rs. 1,000 *per mensem* for life, so that, if I am not re-elected, the educational charities will not suffer.

* * *

The important resolution of the Council of the Indian Section was the transfer of the General Secretariate, with the late incumbent's glad assent, to our revered Mr. T. Ramachandra Rao, Retired Sub-Judge, with two Asst. Secretaries, Mr. Wagle for office and Mr. Harjiven Mehta specially for lecturing. Our good Pañdit Iqbal Narain Gurtu had broken down from overwork, and he now resumes his favourite work only, that of teaching,

as Head of our Benares Boys' School. It is right that South India should give the T.S. in India its most capable Provincial Secretary, and we look forward with confidence to the coming year.

* * *

The Governing Body of the T.E.T. decided to merge in the National Educational Trust now forming, earmarking its funds and buildings, as all other schools can do.

* * *

A very delightful letter has come from one of the Muffasal Pañchama Schools, managed by the Kumbhakonam T.S. The school has just been recognised up to the Third Standard, and there is only one pupil in that :

But he is helping the teacher in teaching the other classes, and is paid Rs. 3. He is a really intelligent student, and is willing to go to the Training School, and after that to take charge of the school itself. There is also another smart boy in the Second Standard and he is also being trained in the same way. The example set by these is catching, and some parents of these children are really anxious to educate them. One such parent has actually given up drinking and saved his income, with which he is now able to feed his children without compelling them to work with him and thus preventing them from going to school. You may ask: "Is this all for three years' work?" Yet, though it may appear very poor, I believe we have laid a strong foundation, and it is only in future years we can hope to reap the full reward of our labours.

All? I think it is splendid. A man redeemed from drunkenness, and using the money saved to educate his boys. Who can tell how far that example may spread? If the school were closed to-morrow, its work would have been more than worth while.

* * *

Among good workers who have gone to the Peace from India, I must mention our Brother B. P. Oza, President of the Bhavnagar Lodge, and a most helpful

worker. "His life," writes a member, "was an ideal one." Such men will return to carry on the Great Work.

* * *

Very beautiful is the testimony to the character and work of our Brother, Captain H. J. Cannan, D.S.O., who passed away last November, of wounds received some nine days previously. His holding of the Ypres salient for three long months, exposed to fire on three sides, won mention for him in Dispatches of January 1, 1916, and he gained the D.S.O. for exceptional bravery in the battle of the Somme and in a long series of reconnaissances. A superior officer in his Brigade wrote to his wife of his exceeding regret at his death, and a friend writes that this officer

spoke so enthusiastically of him. He said he could not think of anyone whom they admired or respected more; that he "was an example to all of us regulars, and his influence with the young officers was something quite by itself—quite wonderful". He said that Capt. Cannan was "always so modest and unassuming, that he probably had not the least idea of what they all thought of him". He said he should always remember one morning at dawn, before the Lille Gate at Ypres. General Jackson had been meeting them, and he said afterwards to this Major: "Cannan is the stoutest-hearted of them all." He said that "on the Somme every one was talking of him" (of course necessarily in their own area), and he finished by saying: "He was one in ten thousand." It means the more, all this, I think, because Capt. Cannan's manners were not what you would call ingratiating, and he never took any pains to create a good impression on the outside.

I like to mention here any such records of "our living dead".

* * *

Mr. T. H. Martyn has been made General Secretary of our Australian Section, Mrs. John remaining as Asst. General Secretary, the office she held for many

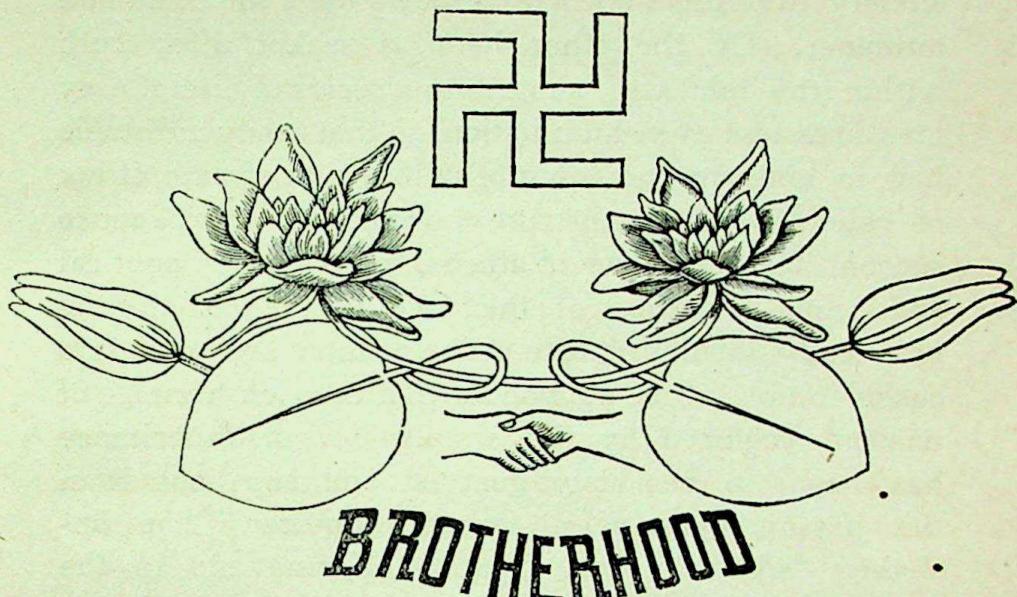
years under her husband. I congratulate the Section. It can have no better General Secretary than this quiet, strong man.

* * *

The Asst. General Secretary sends me the following from the Asst. Surgeon, Civil Hospital, Basra, relating to my para of November last, p. 122, wherein I spoke of the Basra Lodge as founded by soldiers. I print the correction, of course, though I spoke to one of the founders of the original Lodge, when he returned to India, and he was certainly a soldier. Perhaps the original Lodge died when the regiment left, and rose again as civilian. Dr. Jacob E. Soloman, President of the Basra Lodge, must certainly know its present composition :

Will you kindly correct our President's mistake regarding the Basra Lodge which was noticed in the last month's THEOSOPHIST. Our Lodge does not consist of members from the ranks of soldiers and officers. It consists of civilians attached to the expeditionary Force, a few merchants from India, and local men. When the Centre was started here, we had four civilians and two local members, one of the latter working as an interpreter during the study classes. Shortly after that our members increased, and on 22nd November, 1915, our Charter was granted by the President. Now the total strength consists of 22 members, of whom 13 are local members and the majority of the rest are Government servants attached to the force. A few of the Indians joined the Society here and are now in India, their names being transferred to India, or are still here attached or unattached to our Lodge. Brother Mathalone, the Secretary, is also the interpreter of the Lodge. In our Lodge there is a majority of Jews, but there are also Christians, a Muhammadan and a Hindū.

We wish the lonely Lodge all usefulness and prosperity. But why should I say "lonely"? No. T.S. Lodge can be really lonely, when it is part of the great company of the Divine Wisdom.



THE UNITY OF THE HINDŪ FAITH

By T. R. RANGASWAMI AYYANGAR, M.A.

THE absence of a connected and rational exposition of Ontology, as conceived by the ancient Hindūs and handed down with scrupulous care to posterity, has given rise to various misconceptions and perversions. The innate indifference of the Hindū mind to creating a favourable impression in the mind of a foreigner about his own views of life and religion has easily paved the way for the grandest conception of God which the human mind is capable of, to be roughly handled, if not positively misrepresented, even by an earnest seeker of truth from foreign lands. From the earliest times it has been an established canon of the

Hindū faith not to seek converts and evince a spirit of anxiety to impress one's own views upon the mind of a foreigner. On the other hand, a seeker after truth within the fold was subject to a series of disciplinary measures and even humiliation, so that many a disciple had to give up the attempt with a sigh of pain, if not of relief. It is beside the province of this paper to account for this state of affairs, but when the political and social condition of the race in the past and the practically insular nature of the country are taken into consideration, it is no wonder that the rich heritage of wisdom acquired by the simple law of inheritance has been so zealously guarded and shut out from the prying eyes of a foreign enquirer. The unshaken belief in the Law of Karma and in the evolution of each race on its own lines of perfection or imperfection, has heightened this spirit of isolation. Successive waves of foreign incursions and domination have not been able even to shake off the external web of Hindū society woven by the hands of time and accident. But a faith which can produce a sage who complacently smiled and cried: "Yet even thou art He," when an infuriated British soldier thrust his bayonet into his bosom on the banks of the Gaṅgā, and a set of devotees who would not allow their evening meditations to be distracted by cannon shots on the banks of the Cauvery in the famous siege of Trichinopoly, must have a mysterious power within it.

The nobility of a religion must be determined by the nature and qualities of its followers shown in *actual* life, and not by the volumes of books which pretend to expound the views and life of its founder or founders. It is a true saying that nothing bad is found in print, at

least in the domain of religion and philosophy, and it is equally true that since creation more crimes have been committed in the name of religion and God than good. The burning of the library at Alexandria, the inhuman massacre of millions in the conquest of Mexico, the awful burning of Protestant heretics in Catholic Europe, the throwing of the primitive Christian into the mouth of a starved lion to glut the eye of a Roman populace, the fierce persecution of the Jain and the Buddhist by the Shaivites of Southern India during the Dark Ages—a singular instance of intolerance even in this land of peace and religious freedom—have all been done in the sacred name of God, as seen by jaundiced eyes through the thick glass of bigotry and presumption.

Be the cause what it may, even the worst enemies of the Hindū faith readily concede that as a race the Hindūs are docile, patient, law-abiding and unworldly, and that nothing can provoke them to acts of violence and resentment unless their religious susceptibilities are wounded. Even at this day, when gross materialism has entered into this land in the shape of Western culture, it is but a plain statement of fact that many a Hindū is prepared to sacrifice anything for the religion of his forefathers. There are instances on record which show that kings sacrificed their thrones, ministers their power, warriors their lives, devotees their limbs and eyes, and even women their lives and children—all for the sake of a faith with all its anomalies and diversities. To a sincere Hindū the world is only a place of toil and torment; the family, a useless encumbrance brought on by his own desires and actions; power, an easy road to perdition; and life, but a preparation for the other world. Is it possible

for a false faith to create such a spirit? The boldest reasonings of the most intellectual western philosopher fall flat upon a Hindū's ear, the proudest discoveries of science create in his mind no sense of incompatibility, the grandest inventions excite no admiration in him, and the most enlightened form of Government is only a convenient garb in which he can safely work out his own salvation. The religion of such a race of people deserves careful study and the idea of God as conceived by such a race, if properly expounded, can gratify the curiosity of even a casual thinker.

The first idea that strikes the mind of a student of the Hindū religion, especially if he happens to be outside its pale, is that it does not seem to be *one* religion, with a system of dogmas and ritual of its own, but a congeries of various *forms* of faith with different conceptions of God, the soul and immortality, and with beliefs and observances essentially differing from one another. It is not associated with the name of any particular individual claiming to be its founder, like the other great religions of the world. There is no cut-and-dried system of doctrines and principles of its own, a belief in which is essential for any man to claim to be within its fold. The grossest forms of nature worship and demon worship are found side by side with the highest form of philosophical development and the purest form of devotional worship, and all claim a common origin and base their existence on the authority of a central text-book which itself seems to be but a collection of various hymns and songs sung in the course of several ages and at several stages of intellectual progress. A student of the early Vaidic texts, like Max Müller, calls Hindūism a form of nature worship. One who

has made a special study of the later Vedas calls it an elaborate system of ritualistic offerings made by a primitive race in a spirit of terror or thankfulness to a legion of supposed deities, which are believed to preside over the destinies of the human race. A study of the *Upaniṣaṭs* makes one think that the Hindū faith is a series of philosophical speculations made by a highly imaginative race in its unaided struggle to weave a rational system of religious belief. On the other hand, a student of the *Purāṇas* will unhesitatingly pronounce the Hindū faith to be a sort of hero worship and the celebrations of the rejoicings of tribal warfare and conquests. To a casual observer who has no knowledge of any sacred book of the Hindū religion—a western traveller or a Christian missionary for instance—the Hindū religion will appear to be a gross form of superstitious idolatry full of objectionable practices and childish beliefs.

The fault is neither here nor there. It is an infirmity of human nature not to dive into the inner nature of things, but to rush to conclusions and opinions formed by a hasty judgment, resulting from superficial observation through coloured glasses and preconceived notions. A non-Christian has as little right to condemn the religion of Christ and its soul-stirring message to the world, by observing the conduct of some of its so-called followers in a particular age and in a particular part of the world, as a non-Hindū has to condemn the grandeur of the Hindū faith by observing the gross forms of worship practised by a particular set of people in a particular part of the country. Buddhism has not lost its excellence because it has been expelled from the land of its birth or assimilated by the very faith

which made its rise possible. The religion of Muhammad has lost nothing of its grandeur and fame for wisdom, though some of its so-called followers gave it a turn of military aggressiveness. An earnest student of religion and philosophy must, as far as possible, divest himself of all preconceived notions, exercise his imagination so far as to identify himself with the race whose system of religion he presumes to study, go directly to the fountain-head with an open mind and a humble heart, cut out the weeds of obstruction on his onward march, and grasp the *genius* of the race which has evolved such a form of worship for its guidance. Then he will understand that God's chosen seeds are found everywhere, and that no particular nation, race or tribe can claim the exclusive privilege of being nearest or dearest to God. Different individuals work on different planes by the necessity of their nature and environment, and nations themselves have different ideals, but at the root of all aspirations and achievements, there is this common thread of thirst for eternal happiness, call it salvation if you like, deeply embedded in the heart of every rational soul.

A humble attempt is sought to be made here to present, as far as possible, a rational view of God as conceived by the mystic expounders of the Hindū faith and meekly accepted by their followers, who, in handing down their heritage to their posterity, cared only for the ennobling influence of the resultant force, without taking the trouble of systematically presenting the various forces at work. It is not the aim of the writer to adopt any scholarly method of historical exposition and trace the different stages of the evolution of philosophical or religious thought in this

land. It is for a more masterly pen to make that attempt.

The aim of the present writer is only to present before the reader a string of reasonings and ideas which go to prove the possibility of the existence of different and various conceptions of God and His nature, and yet all traceable to a common fountain, so that in the midst of hopeless diversity there is an undercurrent of admirable accord, and there is perfect fellowship in a society which is apparently divided by various forms of observances and worship.

Since the aim of this article is only to attempt a rational explanation of the various creeds and conceptions of God now prevalent in this land and all passing under the common name of Hindūism, it is not proposed to examine in detail the creed of each sect and trace its origin to the fountain of all creeds—the Vedas of the ancient Hindūs. It must be carefully noted that each sect is anxious to base its beliefs on the authority of the Vedas, which themselves are believed to be of divine origin—in the sense that the ultimate ideas of God, the soul and immortality contained therein cannot be the outcome of the mere human reason or imagination, but of divine revelation. This view is commonly accepted by all sects, and anybody presuming to advocate a set of views on the authority of his own intellectual greatness without pointing his finger to any part of the Vedas in support of his views, has always been looked upon with disfavour. This accounts for the immense trouble taken by even the most original thinkers, the founders of the various sects in the country, in repudiating all claim to originality, but maintaining by means of chapter and verse that they

are only expounding the truth of the *Vedas* in an easier and more assimilable form. The moment a reformer succeeds in tracing his view to any text or texts in the *Vedas*, and weaves out a consistent system in the light of his own interpretation, he is surrounded by a number of admirers and he claims to be the only true interpreter of the *Vedas*, exactly as an adventurer who could muster a troop of horse could aspire to a throne in the days of Aurangzeb. Themselves and their followers know that other interpretations are possible, but rest satisfied with an air of self-complacency that their own view of the matter is the most correct. Their unshakable belief in the law of Karma makes them tolerant of other views and even religions, and to the dismay of a foreign observer, the people of various sects, whose views on the cardinal points of religion and philosophy materially differ from one another, are found to live together in perfect peace and accord.

If it is true that all the various sects claim a common origin and are able to weave a consistent whole from the parent stalk, why should the parent itself, which claims to be of divine origin, be so very elastic as to render the existence of different views on the same one subject possible? The very excellence of the *Vedas*, commonly believed to be their bane, consists in their chameleon-like myriad-mindedness. Truth, even in the abstract, is many-sided, and a one-sided representation of it can be neither comprehensive nor perfect. The excellence of a thing is seen by its contrast, and the moment the whole is levelled to a dull uniformity, intellectual stagnation is the inevitable result—a consummation neither possible nor desirable. Even the simplest religions of the world, having pronounced views in the

clearest terms, in their essential beliefs and doctrines have given rise to various sects, which go to the length of even warring upon one another. It is as it should be ; and no genius, earth-born or heaven-born, can wipe out the existence of this dissimilarity in any society and at any stage in the progress of civilisation. Why such differences exist, is not a proper field of enquiry ; but how such differences came to exist, will amply repay investigation. Avoiding the pitfalls of interminable sectarian controversy let us dive deep and directly to the central idea of God as revealed by the Hindū scriptures, whose authority is undisputedly owned by all the sectarians who claim a Vaidic origin for their beliefs.

Since creation there has been no nation, however low, which has been completely devoid of a vague consciousness of some supreme Power controlling the destinies of the human race. Whether it is due to the impotency of human nature or an innate idea caused by the necessity of the human intellectual frame, or the mere outcome of the workings of the inexorable law of Relativity, the idea is there and nothing has been able to shake it out of existence. So then the ancient Hindūs also had their own consciousness of the existence of a supreme Power or Powers in common with the rest of humanity. For that consciousness, necessarily vague at first, to take shape and become matured into a regular conception must have been the work of ages. The point at issue is not whether it is produced by slow evolution or a sudden revelation at any particular stage of intellectual progress. A presumably mature conception in all its variety is found in a number of books, unquestionably the most ancient documents which the

human mind has created on the globe. Is the conception found there adequate to satisfy the longings of a thirsty soul, and is there any means of appealing to human experience for at least an approximate verification of the same? All knowledge is of necessity the outcome of observation and experiment or inference, and can this knowledge of God, as conceived by the ancient Hindū, be brought within the sphere of human observation and inference? Is it too grand an attempt and must it necessarily be inadequate and unsatisfactory? However, an attempt is not out of place, and failure is no disgrace.

It is not proposed to adopt the usual *a priori* method of beginning with certain generalisations and then deductively reasoning to account for the various shades of opinion prevailing among the different sects into which the believers in the Hindū faith have divided themselves. Having recourse to the more scientific method of proceeding from the known to the unknown, the present writer proposes to take an average individual man as the unit of Consciousness for purposes of metaphysical reasoning. Even an uncultured man is conscious of an entity in himself called the ego, or self, or individuality, as apart from the non-ego, or something different from himself—a living organism like himself or a material object, devoid of activity and motion, *i.e.*, inanimate in the ordinary sense of the word. He feels that his own physical body is something apart from his mind, and no amount of reasoning can make him feel that his body is only an illusory manifestation of his own consciousness, or that his mind is only the outcome of a number of physical forces evolved out of, or acting through, his body. In spite of

all the reasonings of materialism, the world will continue to believe in the existence of an individual soul, and no amount of reasoning can turn a Johnson from stamping upon the earth and believing in its separate existence, in spite of all the persuasions of a Berkeley, who would explain it away as nothing but a consciousness of expanded muscular energy. To an average mind, matter and mind are two different entities, though inseparable from each other in common experience.

Another thing that he easily realises to himself is that all animated beings are of two sexes—the male and the female, the one an active agent and the other a passive receptacle. This differentiation of sex is found to exist even in the vegetable kingdom, and the bold imagination of some thinkers would find it to exist even in the mineral kingdom. Here too an attempt may be made to deduce the one from the other, but for all practical purposes it puts no strain upon anybody's credence to accept the separate existence of the two sexes at least in the animal kingdom. Then again the individual man, the hero of our study, is conscious of three states of consciousness—the wakeful, the dreamy or sub-conscious, and the dormant or the sleep condition of his mind. It may be safely asserted that all living beings are subject to every one of those conditions at some time, and we cannot possibly conceive of any living object absolutely free from all these necessities of life. The differentiation of sex and the above-mentioned three conditions are purely of a physical nature, though they have their corresponding influence on the mental side of nature. Apart from all physical causes the average man is conscious of certain mental activities of an evanescent nature, a perfect release from which

cannot possibly be imagined as long as human nature continues to be what it is.

Psychologically they have been analysed into thirteen qualities, and morally into three guṇas—the Saṭṭva (the good), the Rajas (the active), and the Tamas (the bad or dark). These three guṇas are interpenetrative. Each divides itself into a number of permutative triads, and in each triad one quality is predominant with an admixture of the other two in different proportions. In other words, the three main guṇas do not act independently as absolutely apart from one another. This point should be carefully noted, as it gives an effective explanation for the various discrepancies and deficiencies found in human nature, and in the same man at different stages of his life, and for the varying moods to which a man is subject even in the course of a day or even an hour of his existence. This is no empty metaphysical theorising, as it is found to be true in the experience of every human being on the globe. The world has yet to produce a perfect saint or prophet, absolutely free from all weaknesses, nor has it produced hitherto an unalloyed villain of the worst stamp. There is no guarantee that a saint will ever be one incapable of falling into a weakness in thought, word or deed; nor is it impossible for a villain to reform and become a better man.

This threefold aspect of nature is at the root of all experience, and education or deterioration has become possible on account of its changeability. This serves as the basis of all speculation in the hands of a Hindū metaphysician. These guṇas are subject to the working of certain cosmic laws, an investigation of which is beyond the scope of the present enquiry. But it may

be remarked in this connection that nature, viewed in the light of this explanation, offers a workable, if not a satisfying, solution for many knotty problems of philosophy and metaphysics. Every state of consciousness is under the control of these *guṇas*, and the fleeting nature of consciousness is due to the fleeting nature of these *guṇas* which set it in motion, and the ever-occurring and impermanent cogitations and sensations are the direct outcome of the workings of these *guṇas*, from whose toils the human soul cannot shake itself free unless the *guṇa* germs are detected and burnt away—an apparently hopeless task.

With all the fleeting nature of the body and its functions, the mind and its states of consciousness, the world and its environments, we feel that there is something permanent inside and outside, round which the whole world seems to be revolving and have its being. Mind is only a conventional name for all the states of consciousness passing in rapid succession in varying degrees of intensity, but the feeling of this feeling and the consciousness of this consciousness is strongly embedded in an inner entity which cannot be influenced by any kind of stimuli, external or internal. This permanent something is the soul, which by its very nature cannot be mortal. Just as in science destruction means change of matter from one state to another, so in philosophy mortality means change of one order of consciousness into another order of consciousness, and just as it is impossible to get rid of the irreducible atom in the physical world, so it is impossible to get rid of the irreducible minimum in the mental world. The mysterious "I" persists in having a local habitation and a name, in spite of all the

reasonings of a materialist, a phenomenalist or a nihilist, and insists upon keeping itself aloof from any state of consciousness, and calls this his own without identifying himself with it. The very expression "my mind" implies a possessor owning a mind, and no amount of philosophical quibbling can gainsay what is warranted by the universal experience of all sentient beings.

The next thing that our hero is conscious of is the idea of time and space. It is not our present purpose to enter into an elaborate enquiry into the origin of this idea, for be it the result of intuition or experience, the idea is there and no external influence has put it in his mind. Whatever else he may try to get rid of, this he cannot shake off, and, according to the Hindū faith, not even after his physical death, till his soul becomes finally free from the bondage of the gunas and its consequent activity. Ideas of home and country, birth and death, youth and age, far and near, and now and then, are only concrete embodiments of this abstract idea, and no philosopher is required to come out of his seclusion and teach us this simple fact.

The idea of limitation has crept into his soul, and the impermanent nature of his joys and sorrows, rank and fortune, and health and prosperity, has made him feel discontented with his earthly existence, and nothing can fill up the void in his heart which he is painfully conscious of every moment of his life. It is in this gloomy aspect of his nature, this longing for something else, that lies the path of redemption. In the work of creation, with growth and decay going on within him and around him, he is conscious of a mysterious Power over which he has no control, and by the very necessity of his nature he begins to speculate upon a

world beyond, a life beyond and a power beyond what has come within his own experience. However callous a man may appear to be, there is this thirst in his heart, of which he himself may not be conscious. The veil of *guṇa* is thick enough to conceal it from his view, but is not powerful enough to root it out. It manifests itself in proportion to the grossness or the subtlety of the web woven by the *guṇas* around his soul.

Summarising, then, the result of our enquiry, we arrive at some elementary notions which even a primitive man should have been conscious of, and they are the ideas of matter, mind, spirit or soul, sex, the three *avasthās*, the three *guṇas*, time and space. The first includes the perception of the world and the physical body, the second accounts for the feeling, volition, and thought into which all human experience is ultimately resolved, the third is the intuitive consciousness of an individual soul apart from every physical or mental state, the fourth is the invariable distinction of male and female, observable in all living beings, the fifth is the phenomenon of wakefulness, dream and sleep, which every sentient object is necessarily subject to, the sixth is the grand moral law working in the whole universe, and the seventh is the ultimate principle into which all human knowledge reduces itself, giving rise, by the working of the law of Relativity, to ideas of God, the soul and immortality. This is the *summum bonum* of human experience, and any rational system of theology must be able to give an adequate explanation for the existence of all these notions, and since we cannot possibly conceive of something coming out of nothing, it is the duty of a philosopher, prophet, or reformer to propound a system

of philosophy or religion which gives at least an intelligible, if not a realisable, account for the existence of such physical and mental phenomena in the world—a set of phenomena which are the common property of all nations, irrespective of caste, colour or creed. A system which has no explanation for any or all of these phenomena, is at best an imperfect one, and it is the duty of an earnest enquirer and seeker after truth to compare the existing systems of philosophy and the religions of the world, and to decide for himself which gives the nearest scientific explanation that can appeal to his sense of propriety and reason.

T. R. Rangaswami Ayyangar.

(To be concluded)

WHAT IS THE OLD CATHOLIC CHURCH ?

By AN OLD CATHOLIC

THE Old Catholic Church, which in the aggregate numbers from twenty to twenty-five thousand, traces its episcopal lineage to the ancient Church of the Netherlands, founded in the Seventh Century by a Briton, S. Willibrord, and consolidated by his successor S. Boniface ; the hierarchy was overthrown in the sixteenth century when the Dutch provinces revolted from Spanish rule, and its place was taken, as in other countries, by Vicars Apostolic. During the persecution of the Jansenists, the Dutch Catholics extended to them sympathy and hospitality. The Jesuits, implacable enemies of the Jansenists, brought about the suspension of Peter Codde, who was Vicar Apostolic in 1702. Codde, who was elected Archbishop of the Chapter of Utrecht (which had been reformed in 1631) fought against unjust persecution until his death in 1710. The Chapter of Utrecht, supported by the Staats-General, maintained the struggle for liberty, and elected as his successor Stenhoven, the Vicar-General. The supply of priests was kept up by sympathetic French and Irish bishops, who ordained the candidates for the Chapter.

In 1719 a certain Bishop Varlet, who had been Bishop of Ascalon and Coadjutor to the Bishop of Babylon, arrived in Holland *en route* for Persia, and at the

request of the Chapters of Utrecht and Haarlem, administered the Sacrament of Confirmation to some six hundred persons, no Confirmation having been given in Holland for ten years. For this act of Christian charity Varlet was suspended. Varlet returned to Holland and consecrated successively four Archbishops of Utrecht, by the last of whom the succession was continued, and the bishoprics of Haarlem and Deventer established.

The legality of Varlet's act was defended by the celebrated canonist Van Espen. It is interesting to note that Bishop Varlet traces his episcopal succession through his consecrator Bishop de Matignon to the renowned James Benigne Bossuet, Bishop of Condom and afterwards of Meaux, the golden tongued "Eagle of Meaux," who in his turn through his consecrator was linked with the celebrated Cardinal Barberini, nephew of Pope Urban the Eighth; of such an ancestry any prelate might well be proud.

The Dutch Church has continued its existence ever since. Termed Jansenist by its traducers, it has nevertheless repeatedly cleared itself of this charge of heresy, and its Orders are unquestioned and unquestionable. It is known in Holland as the Old Roman (Oud Rooms) Church or Church of the Clergy, and at the present day numbers some 8,000 persons.

The next step in the formation of the Old Catholic Church was taken at the time when the Vatican Council decreed the infallibility of the Pope. Dr. Döllinger, of Munich, the foremost ecclesiastical historian of the day, protested against this innovation, backed by the flower of continental scholarship. In 1871 the leaders of this movement who had remained true to their convictions,

organised themselves into Old Catholic congregations. Dr. Reinkens received episcopal Consecration from the afore-mentioned Dutch Church, and the new movement received governmental recognition, several churches being made over to them. Anglican bishops and representatives from various other bodies have attended Old Catholic Congresses, so that the movement is widely respected for its stand for liberty.

Dr. Herzog was consecrated Bishop for the movement in Switzerland in 1876, and established a Theological faculty at Berne University.

In Austria there is a "Los von Rom" movement. Dr. Ized is administrator, but no bishop may be consecrated.

There is also a branch movement in France. In Poland, the Mariavites, numbering some 15,000 and possessing three bishops (Archbishop Kowalsky, Bishop Golembiowski, and Bishop Prochniewski), have recently united themselves with the Old Catholic movement. In Switzerland the Bishop is Dr. Herzog of Berne.

In America there is a Bishop of a National Polish Church, Bishop Hodur, who was consecrated by the Archbishop of Utrecht.

There is also a movement headed by Archbishop Vilatte, who was ordained priest by Bishop Herzog and received episcopal Consecration from the independent Archbishop Alvarez, of Ceylon, who is in union with the Jacobite Patriarch of Antioch.

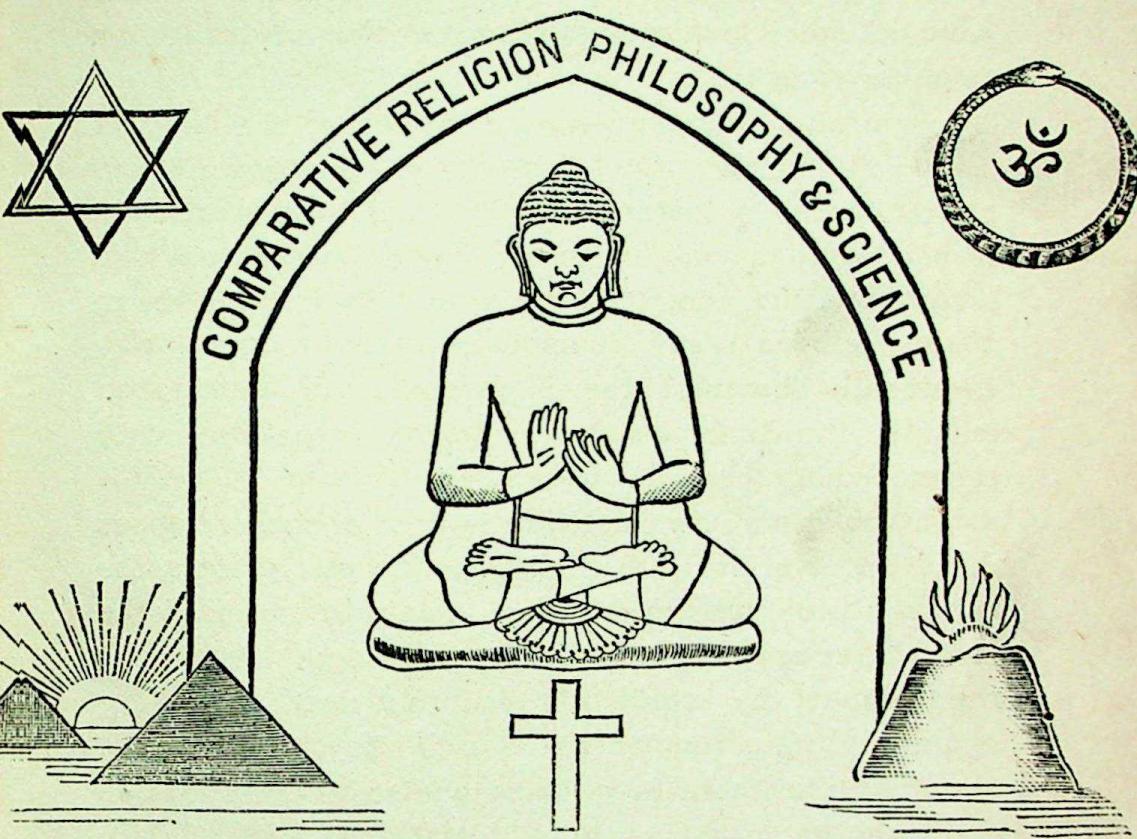
The validity of Archbishop Vilatte's Episcopal Orders is frequently impugned, but the doubt would seem rather to be suggested by malice prepense, than to have any real foundation.

In England, the Old Catholic movement was introduced by Dr. Arnold H. Mathew, *de jure* Earl of Llandaff and Thomastown, who was consecrated by the Archbishop of Utrecht on April 28th, 1908.

Unfortunately the magnificent prospects which lay ahead of the movement were marred by some want of statesmanship in its management. The Bishop quarrelled simultaneously with the Dutch and the Anglican Churches, and few of those who were consecrated as Bishops Auxiliary remained in the movement. Eventually, having ordained several clergy with liberal outlook, the Bishop found occasion to disagree with them, whereupon in December 1915 he made his submission to Rome and addressed a letter to the press declaring that he was "absolutely and irrevocably" convinced of the necessity of actual union with the Roman See and accepted "without hesitation or doubt" the dogma of the Infallibility of the Pope.

The English movement continues, however, under other Episcopal auspices, and intends working quietly and unostentatiously to minister to the rapidly increasing number who find spiritual satisfaction therein.

An Old Catholic.



LIFE, DEATH, AND WHAT THEN?¹

By C. JINARĀJADĀSA, M.A.

WHEN, two years ago, the peaceful life of the world transformed itself into one of warfare, there were certain words that suited better that transformation than any others that I know : "In the midst of life we are in death." We have always had the problem of death before us as a mystery which has been little

¹ A Lecture delivered in the Maclellan Galleries, Glasgow, on Sunday evening, 8th October, 1916.

explained, but I think thousands in these lands of the West will agree that that mystery has become more profound since the days of the war. For when the war broke out for us of the Empire, what did it mean? Thousands of young men, the flower of the land, at once volunteered for a cause that did not touch them personally; they sprang forward to a great ideal, they responded to a call from God. And what was their reward? The reward has been, for thousands of them, death; and so many of us have wanted to know why these, the flower of the land, should have been taken from our midst when we could have spared so many other men.

Now if you consider, in the light of such religious ideas about after-death conditions as you profess, the fate of those who have died, you will not find the problem easy to solve. It is quite true that all the religions of the world tell you that death is not the ending of man, that there is a life beyond the grave, and that life there is a happy one or an unhappy one according to what you have thought and felt and done before you died. Take the Christian conception of the life beyond the grave; there is a heaven of happiness and there is a place of pain, and after death you go to the one or the other according to what you have been in life. Think now of all those young men who have passed away. They were called suddenly from their ordinary occupations; no time was given them to prepare themselves, to purify themselves. Had they all lived to old age, perhaps some of them would have had more opportunities of purification and so a better chance of heaven. They were not, most of them, saints; and there would be nothing for them specially

appealing in the ordinary conception of heaven. Nor were they all entirely sinners, so as to merit any kind of hell; they were like most of us, with good and evil in them. What is their condition beyond the grave? Where are they? There is the problem that so many thousands are asking. Is there any light to be had on this matter? We say yes, and not only light, but accurate knowledge.

It is true that there has been nothing in religious traditions that could be called real scientific knowledge, but that was only because hitherto men have not wanted it. For ages we have been satisfied to respond to the message of religion with faith; but in the modern world, with our scientific education, we desire to understand with the mind, not only to believe with our intuitions. It is because there is this new need of knowledge that there is a new possibility of fulfilling that desire for knowledge; and I want to show you that there is a knowledge on the subject as precise, as definite, as anything that you will get in any department of science.

Now that seems a striking statement to make, does it not? Let me therefore show you first how this knowledge is gained; because, even if you may not immediately be able to accept it, still, if only you could see a rational method of gaining that knowledge, you would be willing to investigate. That is what I would like to do for you, to rouse in you the desire to investigate.

For a few moments I must take you away seemingly from my subject, to analyse for you how we know anything at all according to such facts as science has told us. I see you before me, and that knowledge is a fact of my

consciousness. But how has that fact reached me? Now, says science, there is a mysterious substance everywhere called the æther, so tenuous and fine that it is finer than the finest gas that we have. This æther interpenetrates all substances; and the substances of the pillars, the walls, the tables and the chairs in this room, and of our own bodies, are porous to this mysterious æther. This æther is put into waves by the light that comes from the electric bulbs in the room. Some of those waves in the æther are reflected by your bodies, and are sent to my eye; and as my optic nerve is thrown into vibration by those waves, a particular centre in my brain is also thrown into vibration; and thence arises in me the knowledge, "I see". You hear my voice, but that is only because I throw into vibration, by means of my vocal chords and lips, the air in this room; those vibrations impinge upon your auditory nerve, and send a vibration to a particular centre in your brain; and then arises the consciousness in each of you, "I hear". So you see that the method of knowledge by any of our senses is by means of a response to vibrations, which vibrations are produced in a medium that exists between each of us as the knower and the thing to be known.

This world in which we live, which normally we know by means of our five senses, is, according to science, a larger world in reality than we are aware of; there are myriads of things which we do not see, which we do not hear, which we do not in any way cognise, because of our limitations. Take, for instance, the matter of sight. We know that when the sun shines, the sun's rays are composed of great series of vibrations; what is called the white ray of sunlight is a bundle of many such

series. We can sort out these vibrations by means of a glass prism, and when we do so, at once there come before our eyes the colours of the solar spectrum—red, orange, yellow, green, blue, indigo, and violet. But science tells us that there are colours in the sun's rays which our eyes cannot see, that before the red, which is the first colour that we see, there are the infra-red rays, and that beyond the violet there are the ultra-violet rays; and those new colours are everywhere, and they come in with their shades into the objects round us, but our eyes cannot see them. Then, furthermore, we know that we do not hear all the possible sounds. There are some people who cannot hear the squeak of a bat, because its note is too high, and there are sounds too which can be produced by mechanical means with vibrations so slow that though they are really sounds our ears do not hear them. There are many, many other vibrations all round us in this our mysterious world to which we are utterly blind, deaf and insensitive.

Now supposing we were sensitive to some of those mysterious things that are around us, the world which we look at would be quite different. It was Sir William Crookes, the great chemist, who many years ago took a very instructive simile. He said: Supposing you had a man who was so organised that he did not respond to the waves of light, as you and I do, but did respond to the waves of electricity, which we do not—for electricity to us must become light before we see it, or it must affect our nerves by a shock before we can feel it—if you had this peculiarly gifted individual, then, as he stood in this room which is now lit, it would be absolutely dark to him, because he would not respond

to the waves of light; but wherever there was an electric wire, by means of the electric flow in it he would know the room and the things in it. If he were to be outside this room at noon, when the sun was shining, there would be no light in the world to him, it would be all dark; but wherever there was an electric wire, a telegraph wire, or a telephone wire, he would see light; wherever there were two atoms moving, creating thereby electricity, there he would see light; and he would see the world around him by means of electrical waves, but not by means of the light waves from the sun. I mention these things only to show you how limited in reality we are as regards knowing the world in which we live. The statement has been made by scientists that of the knowable world recognised by physical science—to be known of course by means of vibrations, the only method—we, constituted as we are, know only about one-eighth.

Now supposing you had a person with a nervous organisation so constructed that he began to see something, if not all, of the other seven-eighths of the world that science says is not known by us; then at once would he not see many curious mysteries of life solved? Let me take a crude instance to suggest to you the line of solution. Supposing you had a man who could not see *water*, or *vapour*, but could see solid things. Supposing, then, you took him to the seaside; he would not see the water, he would see stretching before him a vast emptiness, and in this hollow he would see fishes moving about unsupported in the air, or what is to him air, and so breaking all the laws of gravity. But supposing he could see the water, then at once he would know that those mysterious breakages of the laws of

gravity were not such at all, that the fishes were using the very laws of gravity as they moved. Similarly too, when the sun was shining, and there were clouds moving across it, he would see the sun but not the clouds; and he would note that mysterious shadows fell on the ground from the direction of the sun, and that objects round him were sometimes more illuminated than at other times. We of course would know the reason, that the shadows were cast by clouds and that the sun's light was being diminished by clouds as they passed in front of it; but till he could see as we see, it would all be a great puzzle.

Now it is in such a way that the moment an individual begins to see more than others of this mysterious world of which they see normally only one-eighth, that the great problem of life beyond the grave becomes solved by him; for the simple reason that he sees that there are other worlds of finer matter everywhere round him, interpenetrating all things, and that in these other worlds the so-called dead live. You may well ask the question: How is it possible to have, here in this room, other worlds? The answer is a very simple scientific reason. Matter such as we know—solid matter, liquid matter, gaseous matter—is not so closely packed as we imagine. The hardest piece of steel, we know from our scientific experiments, is a very porous thing indeed; between the particles of steel there are enormous vacancies. You can take a piece of lead half an inch thick, and put it in the way of a discharge of ions and electrons, and those tiny particles of matter will go through the piece of lead as if it were nothing more than a wire screen. Such is the constitution of matter as we know it; matter does not fill space

absolutely compactly ; there are enormous empty spaces between our atoms, and, says science, in those empty spaces matter of a finer composition can exist.

If you were to have this hall packed full of cannon balls, then, because cannon balls are spheres, as are atoms of matter, you could not pack this hall absolutely without empty spaces ; in the vacant spaces between the packed cannon balls you could have thousands of tiny shot, and each shot could move about in the empty spaces without being hindered by the fact that there were those monstrous cannon balls about ; and you could have a few millions of bacteria also moving about in the same room, quite unconscious of the huge worlds of little shot and cannon balls.

It is because there are finer types of matter than our senses recognise that there is the possibility in one space of many worlds. It was over thirty years ago that science came upon the verge of some of these many worlds. When Crookes put a gas into a tube and exhausted the gas so that there was only one-millionth part of it left, he found that the gas had changed ; it became radiant matter, matter of a new kind, matter that glowed with a charge of electricity, matter that behaved in all kinds of queer ways. And since that time of Crookes's radiant matter, finer types of matter—ions, electrons, and so on—are the commonplace of science. It was at that time that Crookes, puzzled over the nature of his radiant matter, made a suggestion which is very striking. He suggested that the matter of a comet's tail might be this mysterious radiant matter, for the matter of a comet's tail behaves so very differently from matter such as we know. The tail of a comet is millions of miles long, and broad and thick,

and as a comet goes through space its tail is whirled at incredible speeds. Now that tail has a certain definite shape; but no bar of steel of that length and size would retain for a moment its shape at that speed; it would all evaporate into gas; but the tail of the comet does not. Crookes therefore suggested that perhaps in a comet's tail we were dealing with this new type of matter, radiant matter; and then he said that if only we could get the matter of a comet's tail and reduce it to such matter as we know, it would not perhaps fill more than a tea-spoon. Radiant matter in a tube is invisible, but in a comet's tail it is visible because of the volume there—another most suggestive idea.

It is because there are invisible worlds of matter all round us that we have here in this room finer worlds of matter than the eye can see. If my personal testimony is worth anything, I can give you this much of my own consciousness, that here, in this room, interpenetrating your bodies, my body, the walls, everywhere, there are finer types of matter; I have seen these finer types of matter for many years, not in trance, not dreaming, but awake, in full consciousness; and I see them now, as I am looking at you; what I see is not an imagination, not a delusion; it is matter, intensely real, intensely alive, moving with new movements that I suppose are fourth-dimensional; there is a far greater reality to me in this invisible world that I see, than in you, the audience I am talking to. Now this knowledge that I have is only a tiny part of a greater knowledge that I am going to describe to you; what I see is an infinitesimal fraction of the many worlds to be seen. Though I shall have to tell you many things I cannot yet see for myself, yet I do see something;

I know the invisible world is a fact, and that this which we call the world is only a part of a larger world. Others more gifted than I have gathered this knowledge bit by bit, investigating as the scientist investigates, which is by the exercise of the trained reason; the knowledge has not been gained by going into trances, nor by table-turning, nor by any kind of inspiration, but by direct personal observation. Just as the scientist, looking through a microscope at a drop of blood, sees the corpuscles there and draws deductions from them, just as he looks through a spectroscope and notes the lines there and then draws his deductions as to the composition of the object he is investigating, so has this work been done, according to the methods of induction and deduction after observing the facts.

And now I come to the knowledge itself, and I must sum up that knowledge very briefly for you. I cannot expect you to believe it, because the knowledge will seem so strange at first, but I am delivering a scientific lecture, propounding certain things worthy of your investigation; belief must be a matter of your own personal judgment. Now supposing there exists a person endowed with these added sensibilities, what does he see? He sees in this world, through it, here in this room as elsewhere, several worlds; each of its own type of matter, with its own vibrations, with its own sounds, with its own colours, and with its own inhabitants. He sees that we ourselves, you and I, have our lives in two of these invisible worlds, the two that fade off, shall I say, and are nearest to this our earthly world; and these two worlds are called in Theosophical studies the astral world and the heaven world. The first is

called the astral or the starry, for a very simple reason; every particle of matter there is so luminous, because of its rapidity of movement, that the impression you get is like millions of little stars everywhere, exactly like the effect you get when snow is lying about at night, and a gas lamp shines above it, and each snow crystal has become a tiny star. The other finer world is called the heaven world, because of the conditions of bliss there for all those who live in it.

In these two invisible worlds we have our part, as we have our part in the visible. My body is made up of matter that is in the earth; the carbon, the phosphorus, the calcium, the oxygen and the hydrogen in it are what are in the earth, but that crude matter of the earth has been transformed by the life processes into living cells and organs, into a living body. Similarly, each one of us has a part in the astral world and in the heaven world, for we have aggregated from each of them an astral body and a heavenly body; and we have these bodies here and now. As I am speaking to you, your eyes see only my physical body making movements; but could you see with the higher sensitiveness, you would see, as I talked, that my astral body, which is here interpenetrating my physical body, and also extending with an aura outside of my body, was all being thrown into waves of colour; and similarly you would see, had you a higher faculty still, that my heavenly body was being thrown into waves of colour by my attempt to make certain ideas clear to you. Now this is our normal life. As I make a movement, I use my physical body; as I have a desire or an emotion, I use my astral body; and as I have a thought of aspiration, of unselfishness, a dream

of some human service, I use the powers of my heavenly body.

Every day, then, we are using these three bodies, though only one of them is seen. Now after the hours of active waking life—which we call “life”—each evening we put the body on the bed, and, as the phrase is, we “go to sleep”. But we do nothing of the kind, for *we* do not sleep. What sleeps is the body; we live in our astral and heavenly bodies, and there we continue our thoughts, our worries, our happiness, while our physical outer garment is on the bed. Now that thing on the bed is not dead. It has a life of its own, a curious, limited childish consciousness, sufficient to protect itself, to cover itself if the blankets are slipping off, to turn over if it is tired on one side, and so on; it does all these intelligent things with what is called the sub-conscious mind. But during this time we are in the astral world, sometimes hovering near the physical body and seeing it lying on the bed. Haven’t some of you had those dreams when you seem to be outside your body and yet you see yourself lying on the bed, and you are rather shocked and wake up with a start? Sometimes it happens that you travel about the world in your astral body, and see an event at the other side of the world, and you wake up with a full, detailed remembrance of what you saw; there are hundreds of such cases of “veridical” or truth-telling dreams, which have been proved true afterwards by confirmation. It is in the astral world, and in the astral body, that each one of us lives during the hours of sleep every day of our lives. So, as a matter of fact, we play a dual rôle during life, one in the visible and one in the invisible.

Then comes, sooner or later, that change which is called death, and when death happens, nothing new happens to us that has not been happening every day of our lives. Each day we left our earthly body at night, when we went to sleep ; when death comes we do it for the last time, for we do not return to the body again. So that, so far as the real you, the soul, is concerned, death is not the mysterious, awful something that you are told to expect ; you have "died" every night, and to do it once more is not such a shock, and when you do so, death makes no change whatsoever in you.

C. Jinarājadāsa.

(To be concluded)

THREE SAINTS OF OLD JAPAN

II. SHOTOKU TAISHI

By F. HADLAND DAVIS

PRINCE MUMAYADO (572—621), better known by his posthumous title of Shotoku Taishi, has been described as the “Constantine of Japanese Buddhism”. He was the son of the Emperor Yomei, and acted as Regent under the Empress Suiko, that ardent Buddhist convert who issued religious edicts bidding princes and ministers possess images of Shākyā Muni, and who showered royal favours upon sculptors of Buddhist deities. Shotoku Taishi, like Kobo Daishi, was extremely versatile, and to his credit it must be admitted that he was equally brilliant in his many accomplishments. He was a devout Buddhist saint and propagandist, a famous General and statesman, a distinguished artist and sculptor, as well as a notable historian.

Shotoku Taishi's influence upon Buddhism is incalculable. He was not only one of Japan's most notable saints, but he was also the first great Japanese patron of learning in its widest meaning. He was not one of those who accumulate knowledge simply for their own personal use or for their own particular glory. On the contrary he gleaned wisdom solely that

he might shed it abroad for the advancement of his people. He constantly poured into the darkness of ignorance the light of science and art, and propounded a religion that struck deeper roots than Shintoism and gave forth more profound and more vital truths than those associated with the national faith. In short, he revealed to the wondering eyes of the Japanese people the great civilisation of China.

He was not simply a mystical dreamer, for he framed the first code of laws based upon Chinese philosophy, and these laws still bear fruit in Japan. It has often been said of the Japanese people that they are not original, that they are incorrigible borrowers of every kind of knowledge, from the painting of a *kakemono* to the construction of a battleship. This opinion, so frequently expressed, is perfectly true, but we do not sufficiently appreciate the fact that Japan's genius is to be found in borrowing silver, as it were, and transmuting it into gold. That is to say she borrows freely, but always pays back at a very high rate of interest. This was the case with Shotoku Taishi's code of laws, known as the Constitution of the Seventeen Articles. The code was undoubtedly based upon Chinese philosophy; but it was very far from being simply a slavish imitation. He studied Chinese philosophy deeply. He knew its profound complexities, its tedious diffuseness, and he knew that in its original form it was much too unwieldly for the comprehension of the masses. He squeezed, as it were, the quintessence of that philosophy into a few terse sentences, just as a Japanese poet manages to express in a verse of only thirty-one syllables a poem as brief, but as suggestive, as the bugle notes of the Last Call. The

Articles are briefly as follows: Art. I. A plea for concord. Art. II. The acceptance of Buddhism. Art. III. The dignity of the Emperor. Art. IV. The duties of rulers and magistrates. Art. V. Bribery and corruption. Art. VI. Lying and flattery. Art. VII-VIII. The evils of hereditary office. Art. IX. The result of those evils. Art. X—XIV. The responsibility of hereditary holders of office. Art. XV. The significance of sages and saints. Art. XVI. The exercise of patience and self-control. Art. XVII. "Never act on your own private initiative or authority; and never take any step of importance without consultation. In a doubtful case consult the more."

Shortly after the promulgation of his Constitution, he lectured in his palace at Naniwa on the *Saddharamapundarika-sutra*, the *Vimala-Kirtti-nirdesa-sutra*, and the *Srimaladeni-simhananda-sutra*, known in the Japanese as *Hokekyo*, *Yuima-kyo* and *Shomagyo*. The first *sutra* dealt with theology, the second with the duties of faithful laymen, and the third with the duties of faithful women. "On these three *sutras*," writes Arthur Lloyd in *The Creed of Half Japan*, "he preached and also composed commentaries." Shotoku Taishi did not preach the wonderful life of Shākyā Muni with all its simplicity and all its beauty. He did not portray the Lord Buddha as Sir Edwin Arnold portrayed him in *The Light of Asia*. Just as St. Paul added to Christianity a wealth of mysticism and revealed a sublime communion with his Master in a way beyond the conception of St. Matthew or St. Luke, so did Shotoku Taishi preach a form of Buddhism which was essentially esoteric. He represented Shākyā Muni as "the Eternal Buddha, without beginning and without end,

manifested in India as Gotama, but manifested often both before and since." Shotoku Taishi portrayed the Lord Buddha as "spiritually present with his people, giving them His spiritual Body for their worship, with four great Ministers before Him, and surrounded with a glorious company which no man can number, of perfected saints who rise to greet Him out of the clefts of the earth". It was a wonderful conception, vital, soul-stirring; and propounded by a saintly prince, it was a teaching that did not fail to create a large number of converts among both sexes.

Saints seldom, if ever, escape the embellishing hand of legend. Shotoku Taishi was certainly no exception, though the miraculous stories told of him are neither so wonderful or so numerous as in the case of Kobo Daishi. Zealous Buddhists saw in the Prince a holy man worthy of high honour. Some went so far as to assert that he was an incarnation of the Buddha. Those who were not religiously inclined were by no means meagre in their praise. They believed that this preacher-prince gave fresh life to the nation, that he raised the status of the Empire, laid the foundations of Japanese learning, fixed the laws of decorum, and dealt with foreign affairs with conspicuous success. His religious followers were not content with merely princely attributes. They very naturally regarded saintliness as of far more importance than good statesmanship, and in so doing probably failed to recognise how good and how rare such a combination is.

According to legend, Shotoku Taishi could speak when he was four months old, while we are informed that eight months later (eight is a sacred number in Japan) he turned to the East, folded his hands, and

prayed to Buddha. So potent was the invocation that when the boy opened his hands, one of them was found to contain the pupil of Shākyā Muni's eye. At a much later date the Prince built the monastery of Horyuji, between Osaka and Nara, and here the holy relic was deposited. The monastery, which exists to-day, is the oldest type of Buddhist architecture in Japan. It contains paintings alleged to be the work of the founder. A heap of swords, tarnished by time, and a pile of mirrors, both simple and ornate, testify that many a believer has received an answer to his or her prayer.

Shotoku Taishi received the name of Mumayado ("Stable Door") because he is said to have been born outside the Imperial stables. He was also called Yatsumimi-no-Oji ("Prince of Eight Ears") because it is recorded that he was able to hear the appeals of eight persons at the same time, and what was much more important, able to give to each a fitting answer. When he was sixteen years old he was on the battle-field, fighting against the traitorous head of the Mononobe who had opposed the Emperor's accession. When the Imperial army had received a third repulse, the Prince exclaimed: "Without prayer we cannot succeed." He accordingly carved a representation of the Deva Kings and wore it in his hair, while to those who served him he gave pictures of these Buddhist Guardians, and bade them wear the sacred figures upon their armour. The young Prince vowed that if success should crown his efforts, he would build a temple in honour of the Deva Kings. Having invoked, not the power of ancestors, as Shintoists would have done, but the much greater strength of divine beings, he rallied

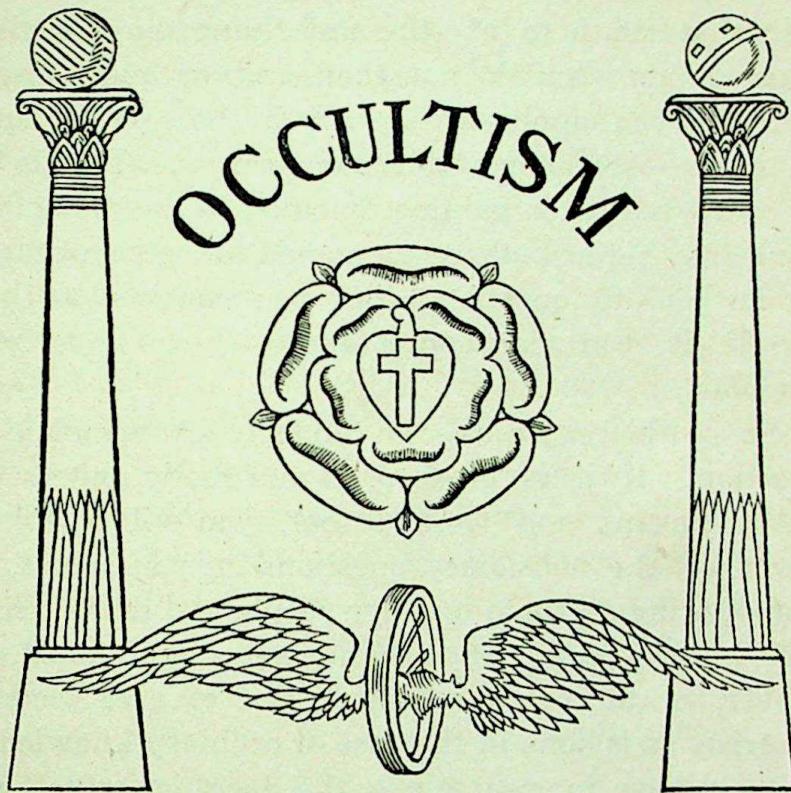
his men, and an archer killed the head of the Mononobe. The opposing army, destitute of a leader, was utterly routed.

The Prince did not forget his promise in the event of victory. He built, in fulfilment of his vow, the famous Temple of Tennoji at Osaka, which Lafcadio Hearn described in one of his letters as "a queer, dear, old temple". To-day the original dedication seems to be lost sight of. The Deva Kings sit, as it were, in the dust of long neglect, while he who prayed to them has become a god, if posthumous honour and a saintly life can make him so. There is a shrine called Taishi-do, dedicated to Shotoku Taishi, and another shrine containing what is known as the "Bell of Leading". This bell is rung in order that the saintly Prince may lead the dead into Paradise. Among the departed must be many souls of children, for various toys are to be found before the shrine. Within the temple is a stone chamber where water pours forth from the mouth of a stone tortoise. Slips of bamboo, bearing the names of those who have recently died, are dipped into the sacred water by means of a long stick, and the stream is believed to carry prayers for the departed to the great Shotoku Taishi. Running water in Japan, as in other countries, is the great highway of prayer. It leads to Jizo, the God of Japanese children, and it plays a most important part in the great Festival of the Dead.

Shotoku Taishi died in the year 621. He seems to have known the day and hour of his decease. Hyecha, a Buddhist priest who had instructed the Prince in the "Inner Doctrine," decided to pass into the Beyond on the first anniversary of his disciple's

death, so as "to meet the Prince in the Pure Land and, together with him, pass through the metempsychosis of all living creatures". Rich and poor alike mourned the loss of one who was a devout saint and a loyal and wise prince. The people exclaimed: "The sun and moon have lost their brightness, Heaven and Earth have crumbled to ruin—henceforth in whom shall we put our trust?" But the master-hand is never still. It guides behind the Veil. The *Kojiki* informs us that at the death of this saint the old felt as if they had lost a dear child, the young as if a beloved parent had taken the last journey of all. That is a tribute worthy of a great saint; but in course of time human love quickened into the divine, and prince and saint became a god in the eyes of his people.

F. Hadland Davis.



DEVACHAN—A WORLD OF THOUGHT

A TALK WITH A CLASS

By ANNIE BESANT

WE are often asked questions about Devachan, and specific information about it has been given in our books and in our lectures. But if you understand only stray *facts* concerning Devachan, you will really have only fragments of knowledge, for though your immediate question may be answered, it may not help

you to deal with your next question. What you want to do, if you are really to get a grasp of the laws of the spiritual world, is to take the underlying *cause*, study it and grasp it. You do not then answer questions by *facts*, but you apply the *principle* that you grasp to explain the facts that you come across. That is the only way really of gaining knowledge worth calling knowledge, because there is no end to facts and therefore no end to questions; but you can answer them yourself if you can only apply their underlying principles.

So with regard to the underlying principle of Devachan. If it is grasped, if you really understand what it means and work it out, you will be able to answer all the subsidiary questions for yourselves, instead of bringing them to other people and memorising, as it were, the answers. The object, you must remember, of all our teaching is not to give facts to memorise, as is done in the case of ordinary knowledge, but to evolve in yourselves the faculties which will enable you to understand and grasp facts and arrange them in their proper place. Of course it is enormously more difficult, but it means growth, whereas the other really only means marking time.

With regard to Devachan, the whole principle is that it is a World of Thought. That is a phrase with which the whole of you are familiar; and if you are asked what Devachan is, you can say: "A world of thought." But if you realise what those three words, "world of thought," mean, you might work out the whole of the devachanic conditions for anyone whose mental possibilities would enable him to understand it.

You have to realise what it means to be living in the mental body. It does not mean in Devachan something quite different from what it means down here. Only down here you do not realise your life in the mental body, but in the workings of the mental body as transmitted to the physical brain, which is a very different matter. You cut off at each stage a large number of your mental perceptions. It is just like shutting windows as you go down. On the mental level the windows are very, very numerous—practically continuous. As you come down into the astral, a number of those windows are closed; into the physical, nearly all of them are closed. If you do that in thought, if you use your imagination to do it, you would be able to understand practically the devachanic state, and you would give the right meaning to such words as "illusory," and the others which are used in describing it.

Try to think of yourselves without the astral and the physical bodies. You know I have often told you that one of the most useful exercises is to take the physical body as it is, and shut off one of your senses mentally, taking first of all that which affects you the least, and so going on and on until only one sense is left. You will find, if that is then eliminated, the physical world is out of contact with you. H. P. B. was very fond of teaching her pupils to do this. She would say: "Go and meditate as though you were blind." You would shut out your sense of sight, think, as far as you could, as though you had not the sense of sight. It is difficult to do that, because of all the mental impressions that you gained through that sense in the past. That is where the real difficulty comes in. You

can shut out the sense of sight by thinking of yourself as in the dark, but it is far more difficult to shut out all that that sense of sight has impressed upon you during the whole of your waking life, and to get back into the condition, say, of the man born blind, who has never seen.

I remember trying to do that once in Avenue Road by talking a great deal with people who used to come to the meetings from a blind asylum close by. I made friends with them, and gradually they came to tell me how the world seemed to them. Of course there was an enormous difference between the person who had been born blind and the person who had seen and could re-create the world around him. But the ideas of the man who had been born blind were very peculiar. His ideas of the world were based on what people said to him about it, and he had to add to their words meanings of his own which they could not convey. Take the idea of colour. To convey the idea of colour to a man who has been born blind is an almost impossible thing. You have nothing to go upon with it.

In that fashion you can practically learn something at least of how the world seems to these people; then you can imagine this in meditation. Again, a way of getting some ideas on the subject would be to take the biography of Helen Keller, who was practically out of contact with the world, you might say, except by touch. From that you would see what the world was to her, and how it gradually changed with the very beautiful course of instruction through which she was taken.

It is only by this kind of definite, practical effort of the imagination, trained by facts, not allowed to fly all

over the place, that you will really gain the power of isolating yourselves from the physical sheath deliberately and consciously. Then you try to do the same thing in the astral world ; then observe what you come to in the world of mind alone. You take with you, of course, into that world of mind all the impressions which have been made through the physical and the astral bodies. The workings of the mind have been thus focalised, and the result in that manner is not fabricated but is nearer the truth. If you can work that out, not hastily, but slowly and gradually and steadily, you will be able to get a very clear idea of the devachanic state, because all that you have left there is the mental body as a means of contact with the outer world. Hence, of course, as you know perfectly well, the immense importance in your present life of gaining a very great variety of mental impressions, a rich consciousness full of impressions, and above all full of what you have made out of the impressions, which is the real work of thought ; not the mere bricks which have been given you from this outer world of the senses, but the houses that you construct out of those bricks, because that is done by the building power of mind.

One valuable thing H. P. B. taught us was that you do not jump at things in Occultism ; you gradually, bit by bit, build them up. Her idea, for instance, of creating the picture of the Master was very different from the idea of most people when they do it. Of course I know that if you have a strong power of visualisation you can do it very quickly, but even then, if you want the training that she laid so much stress upon, so that every power that you have becomes a tool for your use, you would find her method very helpful.

She told us that the way to make a picture of the Master was to begin at the feet and to work up step by step as though we had a paint brush in our hands, and paint the picture mentally bit by bit. Not one of the impressionist pictures, because that is not the sort that she wanted us to do. She wanted an accurate picture of the physical thing, very, very carefully created. I am not saying that that is the highest form of painting, but I am only telling you what she wanted us to do. If that is done, you may say that it is done once for all; and that you can do by concentrating the mind.

Similarly when you are trying to realise this mental state apart from the continual checks that your thoughts receive by the grosser matter of the physical world, which you are not able to affect very strongly by your thought. If you take the pains to do that thoroughly and carefully, you will find that the result is that you get a clear idea of the devachanic state.

There are two points about that which need special notice. One is that there is no check upon it from outside. When you are thinking here in your brain, your thoughts are constantly corrected by outside happenings, and constantly corrected also by the working of the reason from the impressions of the senses, which is a very important factor. The senses convey the *impressions* which they receive from outside; there is no guarantee that those are accurate as regards the *facts*. The senses are perfectly accurate so far as the impression goes of what they get; but the conclusion drawn from that impression is very often entirely wrong, as you know. For example, take the common illustration of the sun rising. You see it rise; there is no doubt

that you see it rise. The eye is perfectly accurate in conveying to your brain the impression made upon it. But the conclusion that the sun is moving is, as you know, quite wrong. Hence with every mental impression you get a double action: you come up against certain physical facts that you can't get away from; then by your reason you have to correct the impression they make upon you.

There is nothing of that in Devachan, and that makes an immense difference naturally. Hence the importance of accurate thinking here, if Devachan is to be useful. You must train your imagination not to be controlled by the impression which physical plane facts make upon your senses. Then in your Devachan you will not have a very mistaken sort of idea of things in general. The use of the physical plane is to make your mental powers precise and accurate, to give them a precision which in their own plane they have not got, until the mental powers of that particular person have been subjected to a long amount of training from the physical plane. It is only that which takes away the vagueness, the cloudiness, such as you will find, for instance, in all the inferior ranks of devas.

The devas have the vaguest and cloudiest conceptions of things; very beautiful from the artistic standpoint, exceedingly beautiful, but inaccurate so far as facts are concerned. They don't know the facts; they are not living in the world of physical facts. They have no experience of it except by playing upon it from outside, and they are not corrected by it in any sense. That is one of the reasons why we are told that while a deva friend may be an exceedingly interesting person, you had better be very careful how you follow out his

ideas, because he may lead you into the most extraordinary bogs; not only bogs of inaccurate thinking but also bogs of exceedingly immoral conduct, judged by the ordinary standard. That is a danger from the lower order of devas—not, of course, from the higher: they are not in themselves immoral at all in their world, but they are entirely different from us. They have no relation to the facts in which humanity is evolving, because, as I think I once explained to you, they see only the end and they don't care one scrap about the means. A certain thing has to be done and they do it. And that is all right in their world. But supposing they tell you to do it; you come up against all the facts of this world, among which there are laws, such as: "Thou shalt not kill." Now the deva's particular business may be to kill at the moment. He cares about nothing except that particular thing which he has to do. But if he used you as an agent, as he is quite willing to do sometimes to save himself trouble, then naturally you come into contact with the forms of human justice. Hence the unwisdom of taking a deva as a guide; I am not speaking about the high Devas, of course, but of most of the devas on the astral plane, the nature-spirits as we often call them, who are most in contact with human beings. They are very pleasant friends, because they can be very loving creatures, and there is no earthly reason why you should not enjoy their company, provided you realise that the power to make pictures does not necessarily go hand in hand with an understanding of human affairs. As I have sometimes told you, when such a deva occasionally comes in contact with a human being and guides him, that human being becomes the most

annoying and troublesome person; very charming, but most troublesome in ordinary human society. You don't know what to do with him or her.

When you come to Devachan you carry into it just the mental furniture that you have—neither less nor more. You should therefore take advantage of your stay in the physical world to make your thinking accurate and precise, because the amount of inaccuracy in people's ordinary talk is something astounding when you begin to analyse it. You had better find it out in yourself first; it always answers to make one's experiments in one's own body. If you try it, you will find out how extraordinarily untruthful you are. I am not being rude, because I found the same thing in myself, though I rather prided myself on being very truthful and accurate. Without thinking, you colour things; without thinking, you make a nice story about a thing, a little more or a little less than actually happened, and so on. All those things will very much limit the usefulness of your Devachan, because you will carry with you a whole mass of imaginings and fancies which are not in either heaven or earth. Hence you will not get out of Devachan all you should get, the growth of all experience into faculty, which is one use of Devachan.

That lack of correction, then, by the hard outside experience which you cannot manage, is one thing to think of; and remember that in the mental world matter answers to whatever you think, at once responds and takes shape according to your thought.

The other important point, which you should specially notice with regard to your stay in Devachan, is your inherent shades of perception and your capability

to appreciate. That is the other great limit. You know in Devachan everything to which you can answer, and nothing more. You can increase that capacity in Devachan if you started here on any point, but you can't begin a new starting point there. It is not a world of causes; it is a world of effects. Hence the great importance of multiplying, so far as possible, your points of contact with other minds, as well as your points of contact with the outside physical world, so as to get many starting points of new lines of development in Devachan.

Every great mind that you come into touch with is one such germinal capacity for evolution in the devachanic state. Where you begin is the great point, for you will thus make endless opportunities for evolution in Devachan. I think on the whole that the "capability to appreciate" is the most important point as regards the devachanic life. Think for a moment of the very little that we can appreciate in the Master. We do not know the Master; we know only the impressions to which we are able respond to that He makes upon us. You come, let us say, in the night-world, in the world when your body is sleeping, into touch with the Master. You feel you are coming into touch with Him, which is perfectly true; but only with a little bit of Him, that fragment in Him to which you are able to answer.

You want to increase your capacity to respond to greatness; and there are two ways of course—by the expansion of the intellect, and by the expansion of devotion. The expansion of the intellect is the more difficult and slow work. It has to be done, of course; you must not neglect it. The expansion of the heart by love and devotion is comparatively rapid, and the

tendency, when you come across anyone who is a good deal greater than yourself, to try to appreciate rather than to criticise, means that you are increasing the part of you which is responsive to that which is beyond your present capacity.

It is not necessary to limit that to persons greater than yourself. One can learn something from every individual one meets, because every Self is unfolding in his own way, not in yours nor in the way of anybody else. He may be very much less unfolded than you are yourself; but on the other hand he may have unfolded a particular point that you have not unfolded, and one way of profiting by people around you is by trying to come into touch with them on the point on which you do not sympathise. If you sympathise, that would mean that you had the power to respond; when you do not sympathise, it means that you have not the power to respond to that particular point. That is the simple answer. Instead of thinking of the person: "He is irresponsible, he is uninteresting and very dull" (I dare say he may be), adapt yourself to him and try to find something in him which you do not appreciate and which you ought to appreciate.

A witty Frenchwoman once said, when she had been to a party and was asked if she had not found it dull: "It would have been very dull if I had not been there myself." That is exactly the spirit you want. There is nothing dull in this world for a person who is himself intellectual and responsive; and if he finds it dull, it is because he is lacking in something which he ought to supply.

Every one who does much in the way of leading, or who has what is called the power of leading, is a

person who, whether he knows it or not, is always learning something from every person he meets. A person may be very dull, stupid, undeveloped, but instinctively the person who is a leader at heart and has the power to lead, will meet that man on the one point that the man knows more about than he does, and he will learn something from him. The attitude of receptivity makes the man open out, and he will explain the best that is in him, and the leader will get that out of him, and so much will be added to his own capacity to respond, while the man will love him.

That is one of the most practical and useful lessons that I know. When you study Occultism you come into it with an understanding as to why you are doing it, which you did not have before, but it is a wonderful thing which is instinctive in a person who has the power to lead. The very fact that he leads means that he is more developed along a certain line than the other people whom he leads consciously. Hence his need to be able to come into contact with very large numbers of people, because he is not effective as a leader if he does not get a big following. Some do this naturally, and I suppose instinctively; but Occultists do it deliberately. With every person whom they meet they say, as it were, to the ego of that person: "What have you got to say to me?" and they do not try to push what they have to say on the other person. They give the other person a chance to explain himself.

If two people happen to meet who are both trying to do this same thing, it may be a little amusing, because each is trying to find out the point on which he does not contact the other. Well, then the stronger

wins, and the one who has the more power of assimilation is the one who will get the most out of it. But this deliberate effort is comparatively rare, and if you will really practise it, you will find the world becomes enormously more interesting; you never will find it dull, for the reason that you are always learning something.

That is one of the practices which makes Devachan rich. You have developed an enormous number of points of contact with the outer world of thought, and along each of those you can work. That is what makes the Devachan of the developed person who goes there so very long; he must have time to work out all these different things, and his progress is enormous. I think I have said to you before that there are two sides to that, and that the very, very long Devachan is apt to take a person too much out of touch with the world and thus make him forget it, as it were, so that when he comes back again the world has changed so enormously that there are a great many things in it to which he does not respond and he has to learn to do so.

You cannot have everything in character and responsiveness at the present time, until you reach perfection—perhaps I won't say perfection—until you reach the Jīvanmukta stage. There is always a certain lop-sidedness growing out of our past, and we gradually learn to understand our own lop-sidedness.

If you can follow out these lines of thinking, you will be able to answer all the questions put to you on Devachan, and that is the value of it to you. It should help you not only in your own experience at present, but also in helping other people to understand. This clear appreciation of what Devachan means will be

found helpful in answering people's questions, which seem sometimes puzzling to you.

It has been said that our ideas in Devachan are of the ego's own making. Do not mistake that, as so many people do, by thinking it less real than what your ego is going through down here, because the whole of your contact with the world here is also of your ego's own making. He cannot alter the facts that he meets that are not his own, so to speak, but he alters his attitude to the facts, and so the impression that the facts make on him.

Each one of you in his own world is living quite separate from everybody else in his own world. You only know the impressions that other people make upon you, modified by your own receptivity. You do not know other people. Just because one of them, who may be stronger, can knock you down physically, you think that is real. That does not make him real to you. It only means that down on this physical plane one kind of matter does not readily permeate another, and if one kind bangs up against another, the stronger knocks the weaker down. It is merely that one fact.

You are already living in the world of your own making. That is what I want you to realise. It is not real; it is a world of your own impressions only, and that is what you are living in, and that is why you make so many mistakes, which we all do and have done. It is because we are living in an unreal world among other people, each of whom is living in his own unreal world; it is because we come tumbling up against each other with all our unrealities that we naturally misunderstand each other. If you saw a human being as he is, you would misunderstand,

you would understand him. Then you would never quarrel with him. It is because you see him, not as he is, but as he appears to be, that you have misunderstandings and quarrels and all the rest of it. Unrealities make these ; not realities. So you are truly living now in a world of your own making.

In Devachan the difference is that all the disagreeable things are kept out. Of course that makes a great difference in your happiness, but they are artificially kept out, just as artificially as, when you go into your own room, you close the door and thus shut out the outer world.

Annie Besant.

MEMORY IN NATURE

By W. C. WORSDELL

(Concluded from p. 416)

WE saw that Hering, Butler, and Sir F. Darwin held that the line of living organisms, generation after generation, is perpetuated; like producing like, time after time, by means of a process of memory transmitted by the germ-nucleus from parent to offspring; Hering holding that vibrations along the nerve-substance from all parts of the body impinge on the germ-nucleus and therein store up impressions.

Now the Theosophical teaching is much akin to this. But while, in the scientific view, physical matter only is considered; in the Theosophical, many planes of matter and, in the case of man, an immortal Ego are added factors, giving a much more comprehensive outlook upon the subject. In Theosophy, too, we have the teaching of the Divine Life, as a force distinct from that of the chemistry and physics of the cell; a force guiding and controlling these lower energies.

For each group (composed of allied individuals or species) of mineral, vegetable, and animal forms there is a block or reservoir of this Divine Life, spoken of as the "group-soul". In this, not in the physical germ-cell only, as science would have us believe, is stored the

fund of experiences obtained by the Divine Life during its separate incarnations in each of the physical forms. For on the birth of each new organism a portion of the group-soul-life flows into it, giving it the Instinct whereby its destiny is guided and controlled. This Instinct, the result of the accumulation of many separate experiences in the common group-soul, is the unconscious memory of the race exhibited in each individual organism. Hence the embryo plant remembers how to build up its tissues and organs in the right order and way, the duckling remembers how to swim, the young crystal the proper angles to lay down.

Organisms cannot be adequately explained on the basis of their ensoulment by chemical and physical energies only. It is necessary to postulate another factor, that of Life. If the chemico-physical energies dissipate, as they do, with the break-up of the physical form, this Life does not likewise perish, but persists ; not as something transcendental, outside of the world of matter, but, in the case of the mineral Life, on the higher levels of the physical plane ; in the case of plants, on the astral ; and in that of animals, on the mental plane.

Thence the idea of the group-soul is a natural one, and explains in a rational manner the growth and development of organisms.

In the being known as Man there is the added factor of the Immortal Ego, corresponding to the group-soul of the lower kingdoms. At each incarnation a portion of the Ego enters the new body to guide and control its destinies, and on the death of the body returns to the common reservoir, the Ego, with its

quota of experiences gained. Each new incarnation is directed according to the experiences passed through in previous incarnations, and this direction is due, as in the case of the group-soul-life informing every new animal and plant, to an unconscious memory of the past. For the ordinary man has no self-conscious memory of his past lives.

We saw that in the case of the animalcule Stentor the response or reaction to stimulus was indirect, an internal change occurring before the succeeding state was produced. In the same way the experiences of each human incarnation may be regarded as the stimulus causing a reaction or response in the form of the succeeding incarnation or state; but this reaction is indirect, an internal change first of all taking place during the after-death life, especially in Devachan, where a readjustment and assimilation of all experiences occurs, before the natural successor to the last incarnation supervenes.

When once incarnation has taken place, it is the unconscious memory of past incarnations, in the form chiefly of character and faculty, which gives the stimulus for all desire, thought and action in the present incarnation. It is thus more or less a blindly working stimulus like that of the instinct of animals.

The physical, astral, and mental bodies go through much the same activities as they did in the previous life, because the permanent atom or germ of each has brought over, stored within itself, all the characteristics and the essence of all the experiences of the body of which in the past it was the living centre and nucleus. Just as Hering postulated vibrations travelling along the nerve fibres to the germ-cell and storing within it

the characteristics of all parts of the organism, in the same way the Theosophical teaching postulates a similar process of which vibrations from all parts of the body impinge upon the permanent atom or unit, giving it the characteristics (*multum in parvo*) of the whole body. Following this potent stimulus, there is, on the death of the body—physical, astral or mental—a period of rest, during which, doubtless, internal adjustments occur with the permanent germ until, on a new incarnation supervening, the awakened life-impulse within the germ sets up vibrations similar to those it erstwhile received; but they are this time outgoing and not incoming (action and reaction being equal and opposite), and the unconscious, instinctive memory within the germ enables it to organise a new physical, astral or mental body, as the case may be, along lines congruous with those of its organisation in the past incarnation.

In each of these bodies a *habit* of acting, feeling, and thinking has been set up, which is faithfully reproduced life after life; just as in each generation of plant or animal life (as Butler and F. Darwin suggested) the features of the ancestry are reproduced as a result of habit. The successive incarnations of human life correspond in this respect to the successive generations of plant and animal life; and the permanent atoms or units of the former correspond to the germ-nuclei of the latter.

But in each incarnation some fresh experiences are passed through, and thus gradually fresh habits of acting, feeling, and thinking are acquired, or the old ones are modified, and in this way evolution takes place. The development of a habit shows two stages: firstly,

that of conscious effort in the same direction, repeated over and over again many times, and secondly, the natural result of this, unconscious, effortless activity, which is the perfected habit. Hence our physical body gets into grooves of action, our astral body into grooves of attachment, our mind into grooves of thought. But a habit persisted in for a long period of time leads eventually to exhaustion, and the desire for something new. The complete fulfilment and exhaustion of any stage of development acts as a kind of stimulus for the inauguration of a new stage. The tense condition produced in the nervous system as a result of its fullest exploitation tends to awaken the etheric body to activity. Again, the completest exploitation of the lower astral plane activities leads to a revolt therefrom, and a desire to experience those of the higher levels of that plane. As regards the lower mental body, its activity consists in logical or inductive reasoning, ratiocination, moving by graduated stages from one concept to another, each stage serving as a reminding stimulus for the next, until a generalisation is reached. In order to reach this generalisation all the stages of induction must be passed through, none may be missed out, just as seed-formation, the consummation of plant development, can only be reached after all the earlier stages of the flower and vegetative growth have been passed through.

Now if ordinary logical thought along some particular line, say Theosophy, is persisted in for several incarnations, that part of the lower mental body concerned would tend to become so tense and alert as to arouse corresponding vibrations in the higher or causal body, giving rise to abstract thought, which last, in its turn, would tend to produce, at a still higher level, the faculty of

intuition. The habit of thought along certain lines, carried on during many lives, induces automatic action, the conscious effort of induction at each stage being dispensed with, and an *unconscious* process established in its stead. Here once more, as was the case in the lower physical and astral world of instinctive actions, unconscious memory appears upon the scene. In the lower world there is the unhesitating, perfect action of the instinctive life, followed by the hesitating, imperfect, erring action of self-conscious mentality, this followed in its turn once more by the unhesitating, perfect action of the more spiritual mind. At this higher stage truth is grasped immediately, without the intervention of the steps of inductive reasoning. Why? Because of the habit of thought set up in the past along that particular line, this habit inducing automatic action which precludes the necessity for recurrence of the stimulus of each successive stage of inductive thought in order to reach the final generalisation. In the case of the Stentor, after the successive stimuli had been given a sufficient number of times, the *final* state of the creature was produced *at once* in response to the first stimulus given, the intervening states being omitted. Again, in the development of an individual, animal or plant, the stages in the evolution of the race are all passed through before its own mature condition is reached; in many cases, however, these early stages are passed through so rapidly as to be practically imperceptible to observation, the mature state appearing upon the scene without anything that can be seen to have led up to it.

It is thus with the development of that mento-spiritual faculty known as Intuition. Like the Stentor,

it leaps to the conclusion, apparently omitting all the intervening steps. Some writer has said that intuition "is but the conviction arising from those inductions or deductions of which the processes are so shadowy as to escape our consciousness, elude our reason, or defy our capacity of expression". And doubtless this is an important factor in the origin of intuition : a process of extremely rapid reasoning, which is wholly unconscious and therefore is no longer reasoning such as we know it in the lower world of thought, but an unconscious memory of all previous stages merged into one. But the vibrations which cause the flash of intuitive thought in that arūpa or formless world are congruous with, because complementary to, and initiated by, the vibrations of inductive thought in the rūpa world. For both worlds are departments of the mental plane, and must therefore be closely allied.

But though what has been said above indicates the substantial factor in intuition, that which gives it its foundation in experience; nevertheless, some of the vitality and illumination of this faculty will doubtless come from the downflow of vibrations from the Buddhic principle, attracted, as they would be, to mingle with those set up in the Causal body.

All the phenomena of life in the lower Kingdoms are due, therefore, to unconscious memory of the past; every human incarnation is but a reminiscence of those long gone by, and, for most men, an unconscious reminiscence. For the advanced Egos, however, each incarnation is a conscious memory of the past ones, for the powerful vibrations of such a conscious memory are not able to shatter or injure the perfect balance which at that stage he has attained, as they would

1917

MEMORY IN NATURE

541

upset the equilibrium of those who were less evolved. Finally, the great phenomena of the world itself and the solar system of which it is a part, are but the Memory of the Logos, His Consciousness reproducing in matter that which it has experienced in a bygone Universe.

W. C. Worsdell.

T.S. CONVENTION, 1916

By C.

A CITY of ruined splendours is Lucknow, the ancient capital of Oudh, its origin dating earlier than the records of any written history, where still the bones of her Nawabs lie entombed. Even to-day it is beautiful—a city of trees, of mosques, palaces and tombs, of domes and minarets innumerable, that gleam and glitter in the noonday sun or reach up as black silhouettes into the red and gold of a sunset sky. This style of architecture is peculiar to Muhammadan India, and although this is an old Hindū stronghold, it marks the period when Lucknow passed under the Mughal dominion. And yet, beautiful as it all is still, wandering down the wide avenues and through the green parks, at every turn we seem to glimpse between the bars of locked gates the dim but glorious past; we touch the pulse of a life-current that has ceased throbbing, and while we wonder, another Lucknow slowly rises into being.

As now I write, I sit among the ruined turrets of the Great Imambara, itself a monument to brotherhood and a human brother, for the building of this magnificent palace was begun by the fourth Nawab of Oudh, Asaf-ud-Daula, to relieve the starving populace in a time of famine; and now it stands, his

own befitting tomb. I look down upon what might be mistaken for stretches of wood and forest, were it not for the inevitable cupolas and minarets rising from among the trees. This palace itself is crowned with score upon score of tiny cupolas and minarets, and one wonders how long it took to build them all; one wonders also at the numerous passages just wide enough to walk in between walls some seven to ten feet deep. A waste of labour and materials, our moderns would call it, but in those days use was not given pre-eminence before Beauty, and no Buckingham Palace, nor Windsor Castle, nor hardly even Hampton Court, can touch this for majesty and splendour, ruined now though it be. This is India! Here one breathes the spirit of the glorious past; one goes back to the time when the Court of Oudh was the most splendid and sumptuous in India, when this city was a celebrated centre for the sale of gold and silver fabrics, fine muslins and rich pottery. Nay, back with me further still, back into the mist of undiscovered history; for is there not facing me the dazzling white mosque erected by the Emperor Aurangzeb to mark the oldest site in Lucknow, the stronghold of Lakshman, Rāma's brother, from whom the city derives its name?

We might dream here for ever, but you will ask: What has this to do with Convention? Everything. For having lifted the veil of the past and breathed with me for one moment the spirit of Ancient India, let us turn to the present. Remember that although this is the International Convention of our Society, we are in India; this is called "the National Week," for in this week will be held the All-India Social Conference, in this week will meet the All-India

Muslim League, the Brāhma-Samāj, the Ārya-Samāj, and first and foremost, the Indian National Congress. Come with me along the streets, where the great crowd walks under the flying flags to the large *pandal* decorated with flags and tricolour, where ten thousand of India's most enlightened men are assembled; hear how they are cheering her patriots as they walk through the crowded gangway to the platform; and our own President is one of them, and Tilak is another, and Gandhi, and others, arriving one by one. To see how they love our President and feel her one of themselves —an Indian—and to think how largely all this has been her work, and ours! Not a few are the fair-skinned faces sprinkled among the crowds, our Mr. Arundale, and also Mr. Horniman, President of the Press Association, among the foremost. Suddenly that mighty assembly is quiet, and slowly and sweetly, like a mellow violin, rise the voices of women from the platform, singing the *Vande Māṭaram*, India's National Song. Here are no drum and fife, no warlike bursts, no marching metre, for this is another people, a new race being born. The music is sweet, spiritual, sacred, falling on the ears like a manṭram, and these are the words in English :

Hail mother, we bow to thee !
 Nature supplies thee with all thy wants,
 With sweet water and with luscious fruits ;
 Thou art soothed by balmy breeze,
 Ever verdant with green herbage ;
 Thy nights resplendent with silver moons,
 Bedecked thou art in flowery plants,
 Ever cheerful, ever bright,
 Full of promise and of hope ;
 Mother, thou bestowest
 Sweet pleasure and happiness divine,
 Thy cause championed by thirty crores of souls,

1917

T.S. CONVENTION, 1916

545

Twice thirty crores of arms to defend thee.
 Who says, mother, thou art feeble?
 Thou commandest immense strength,
 Our salvation lies in thee:
 Hail mother, we bow to thee!

Thou hast power to ward off foes,
 Mother, we bow to thee.
 Ever happy and ever simple,
 Ever bright and ever beautiful,
 Thou our support, our nourishment,
 We bow to thee.

This, then, is New India, or Young India, or India of the future—call it what you will. Can you wonder if the spirit of it permeated our own Convention, where most of our brothers were Indians? And why not?—for this is brotherhood. While over in Europe our members are giving their lives and their labour for the freedom of an outraged people, for the sacredness of pledges, Theosophists on this side are carrying out the same principle of brotherhood by helping this Nation to realise itself as a free people and maintaining the pledges made to them by the Queen-Empress. We are trying to realise Alexander's dream of two thousand years ago, of "an Empire of an eastern and a western people having equal rights and privileges"; this is indeed a work of brotherhood, worthy of our Society and its great President. Theosophists are not party politicians, taking this or that side, they are only brothers of humanity, taking always God's side, the side of the future, the side of the wronged, the side of the weak and helpless. Such are our politics, and our party is always that of brotherhood, and our leader the greatest human brother we know—Annie Besant.

Such also was the tune of her message to us in her three morning lectures—"The Duty of the Theosophist to Religion," "The Duty of the

Theosophist to Society" and "The Duty of the Theosophist to the Nation". After all our doubts and fears concerning internments and Provincial Governors' orders, it seemed too good to be true that she was really standing there on our platform in our own big *pandal*, as powerful, as stately, as humorous, as ever; that her voice resounded once again as a cathedral bell on the ears of her three or four thousand listeners; for what, as she asked us, should she fear who is only doing God's work, and what may she lose whose hands are empty but ever filled for the helping of humanity? We did not have her with us quite so much, perhaps, as we should have liked, but we gave her up gladly to humanity's work, as she knew we would.

Mr. Arundale refused to let us weep, by giving us humorous discourses on Education, though of course there were pills somewhere in the jam, such as some underlying ideals and principles. One thing that he was clearly aiming at was a National system of education in India and a National Educational Trust.

Mr. Jinarājadāsa, bringing with him Mrs. Jinarājadāsa, Mrs. Besant-Scott and Mrs. Christoffel, joined us in the middle of the week, having barely returned from England. He introduced an element of Westernism, giving two lectures on "Theosophy and the Modern Search for Truth" and "Theosophy and National Life". He restored a healthy normality to the pulse of Young India (set throbbing rather violently by Mr. Arundale) by reminding them that there are a few things, such as railways, organisations and institutions, as well as a common language, for which India is indebted to the English, as contributing to her solidarity as a Nation. One might say that the Englishman spoke for India and the Indian spoke

1917

T.S. CONVENTION, 1916

547

for England, thus cementing the tie between the brother races that are to form the great Empire of the future.

Mr. Jinarājadāsa also presided over a Conference of the Theosophical Educational Trust, which, as remarked by one of the speakers, Mr. Kilroe, the Assistant Director of Public Instruction, U.P., was of exceptional practical value, each speaker giving the results of his own experience. Some of the main principles agreed to were: that happiness and an element of play should be aimed at in child-education; that discipline can be perfectly maintained without corporal punishment, or even any punishment at all; that sex instruction is advisable from childhood upwards, proceeding gradually from plant life to animal life.

One morning, on December 28th, a little before 8 a.m., a small sparrow fluttered into a covered yard. "Tweet! tweet! look here! look here!" he cried, and another sparrow fluttered on to the roof-edge beside him. "Look at all these people sitting on the floor," they cried, "what are they going to do?" Some other sparrows joined them, and an elder sparrow said: "It is the Order of the Star in the East, and they are going to talk about the Great Teacher who loves all the world and who is coming to put everything right. I heard them announcing it yesterday, and do you not see how they all wear a little silver star?" "Then we need not stay," said the second sparrow, "it's for the people." "No," said the old sparrow, "for He is not only coming to the people, but to the animals, the birds and the fishes, and also to the flowers." And then they all broke into a sweet, joyful song. Afterwards Mr. Jinarājadāsa gave a beautiful address. He told us that the Great Teacher would not be so likely to teach

us about God, nor how to find Him through religion, but rather how to find Him in our brother man. Brotherhood would be the key-note of His teaching, and to realise Him each should turn to the man sitting beside him and call him "Brother". He told us also of His love for children, which is His special characteristic, and how we should serve the children and make them happy, especially those who are children now, but who will gather round Him and serve Him as men and women when He comes amongst us.

On Tuesday, December 26th, the Convention proper of our Society was held, our President herself taking the chair. Not a few were those who received words of praise from her this year, prominently Mr. Arundale, for his energising and vitalising work as General Secretary of England and Wales, Mr. Jinarājādāsa, also for his fine work in England, where he brought so much of beauty and culture to bear upon it. "Happy is the Society," she said, "that can claim such a worker." She spoke of Mme. Kamensky's courage and steadfast devotion while the Russian Society was in difficulty with the Government, such as would not pass unnoticed by the Great Masters. Also she told us of Miss de Normann's good work in England, and how she has given up her Government work in order to spread Theosophical ideals in education. Other details will be printed at length for all to read. I will now close this report by quoting our President's own closing words, her call to her own soldiers, as she said: "Come with me into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star."

C.

LETTERS FROM INDIA

By MARIA CRUZ

III

BENARES,

December 1912.

THE celebration of the fortieth anniversary of the Hindu College began last night with matches in various English games, which did not interest me at all except from the point of view of colour. Mrs. Besant, who came on the 6th, was present, with Mme. Blech and Miss Arundale. The prize distribution was presided over by H.H. the Maharaja of Benares. He sat on the platform between Mrs. Besant and his son, who looked like his brother and acted as spokesman for the speech he addressed to the students. This function took place on the roof of the ancient palace which the Raja had given for the founding of the school. In the distance, one could see against the blue sky a tall, solitary palm; nearer there were red walls, and, seen through an open door, a line of huts which looked like the "ranchos" of a village in Guatemala; nearer still, in the middle of the courtyard, the white temple of Sarasvati, the Goddess of Wisdom, corresponding to Minerva.

A little to one side of the Raja, they had built a kind of loggia of green venetian blinds, and in

this were seated the "purda" ladies, who must keep out of sight. The emancipated ones, whom we often see about, were scattered through the audience. They wear no veils and are as shy as gazelles, and look out of the corners of their eyes, frightened by their own boldness. These are the wives or daughters of some of the professors, often Cambridge graduates, who themselves, the first in their Province, are reading for their degree at the school which Miss Arundale has founded for girls. The dress of the students is sometimes half Hindu and half European, sometimes entirely that of the Province to which the man belongs. They wear a red cap or turban, or perhaps are simply wrapped from head to foot in an ample robe. In their midst were the cadets of the College in their gala dress of white, with large turbans striped white and mauve and topped with plumes of mauve and silver. Mr. Arundale looked very fine in this costume with the black gown of a University man over it.

The Maharaja, or rather his son, opened the proceedings. Then G. Arundale spoke. Here, in a word or two, is the gist of his speech: This school is the first where is taught the *spirit* of religion, which unites men and makes them tolerant one of another, and not the *letter*, which separates them and provokes quarrels. The Hindu entering the College full of hatred towards the race of his conquerors, leaves it loving his English brother. In this way, then, this College has done more than an army could for the consolidation of the Empire.

Mrs. Besant was the next to speak. Again a summary: Words of gratitude to the Maharaja whose munificence has made possible the realisation of this

1917

great work. Reminiscences, full of feeling, of the days long ago when, with the plan already in their minds but without a rupee to give it material form, and furthermore, discouraged by those who feared that the establishing of such a College, based on religion, would only make the hatred more bitter, they one evening crossed the Ganga and went to see the great Raja. He expressed himself as not at all unfriendly to the scheme and promised help. After indescribable difficulties, overcome with the greatest trouble, they succeeded in opening a small school. Then the Raja presented a Moorish palace, and little by little were built the beautiful buildings which to-day we look upon with admiration, and where hundreds of students "live" brotherhood and devotion. During the year just passed, not a single misdemeanour has had to be punished; brotherly love is the only discipline; and seeing such results, the Raja of Mysore and the Raja of Kashmir also wanted Central Hindu Colleges in their domains, constructed on the model of this one and guided by its principles. Then followed more expressions of gratitude to the Maharaja, who, having acknowledged the graceful tribute and being due elsewhere to fill another appointment, retired with his son, between two rows of white cadets.

Then we had recitations in Samskrit, in Bengali, in Hindi (all Greek to us), and tea to end up with.

* * * * *

On the morning of the 9th we went to Sarnath, where the Buddha preached His first sermon. There is nothing there now but a museum of archæological remains, the ruins of a great monastery, of which there is almost nothing left, and those small bell-shaped monuments called "stupas". In the evening at five o'clock,

19

dressed in a white sari, barefooted, standing on a little square platform just large enough for one to sit on, Hindu-fashion, Mrs. Besant addressed the Theosophists on the subject of the seven paths which liberated souls may tread. She left that evening at eleven o'clock. Several people went with her as far as Moghal Serai junction; they got back at one or two, and at five were up again at work. We went next day to Buddha Gaya. We were scarcely out of the train when the brothers to whose care Mrs. Besant had entrusted us (when I say we, you understand that I refer to Mme. Blech) were already attending to our luggage, lantern in hand. In a horrid, tiny little carriage, all closed up, without springs, much less rubber tyres, we were jolted through dark, narrow streets lighted by smoky lamps or by the lanterns of passers-by, to the "Rest House". Our brothers put us up there, as there is no hotel. We made a little supper, and the next day, in the same excruciating vehicle, we went on to Buddha Gaya, to see the tree in the shade of which Gautama reached illumination.

The way there was fortunately not so dry and dusty as were Agra and Delhi; groves of palms, of mangoes, of tamarind, and the low hills on the horizon delighted our eyes. People were at work ploughing the fields and watering them; there seemed to be hope of a harvest where the spectre of famine had stalked. The temple stood in a hollow; excavations are being made all round it, and the relics, which to the uninitiated are merely pieces of carved stone, were on view. I know nothing as yet of all that the learned see in them, but I think the Library here will inform me. The tree is called "Pippala"—I am sending you

1917

one of its leaves. The Buddhas inside the temple are enormous, gilt, painted and covered with tawdry trappings, in Spanish or Italian style. By the way, the whole shrine is bespattered with clarified butter, so we fled hastily, our sight and smell equally offended. Ever since our arrival we had been assailed by a crowd of guides and beggars, who did not leave us a moment's peace, and it was with difficulty that we managed to break through the circle of them and get to our carriage past their black, outstretched arms.

The Theosophists of Gaya—about sixty-six in number—are all poor. There are some who live on seven rupees a month. For all that, they are already at work on a building which is to contain even two or three rooms for the use of visiting members.

From Gaya to Calcutta is a night's journey. The landscape grew more and more varied, green and tropical-looking as we proceeded. Calcutta is a splendid city with broad streets, fine buildings and fine shops. And furthermore, it has the generous Ganga instead of the meagre Jumna, which, at Delhi, looks smaller every day. I cannot imagine why they don't keep it as the capital.

IV

ADYAR,
December 1912.

At Madras Mrs. Besant was waiting for Mme. Blech in her motor-car. I was put between them, and so it was that I passed under the archway brought there by H. P. B., and arrived at the Guest House opposite the Headquarters' buildings, where we were to

be put up. We are there alone for the present, but during Convention several others will find harbourage there. It is a one-story house—again rather like a Guatemalian “finca”. Mme. Blech’s room is octagonal and all windows; a regular lantern. Mine, next door, is more modest. We have our meals in a corner of the little courtyard ; but, my dear, what patience one needs! Mme. Blech has a boy ; an ayah had been provided for me, but she refused to sweep, and so this morning she was succeeded by a boy who knows something about cooking. We have been obliged to buy crockery and provisions, at least for our early morning meal and our evening dinner, for it takes twenty minutes to walk to Leadbeater Chambers where the general dining room is.

By way of spiritual exercises we have substituted for meditation the preparing of tea, coffee, chocolate or soup, according to the needs of the moment. Still, I hope that soon our household will run on automatically and leave us some peace.

Immediately after our arrival Mme. Blech’s friends came to see us, and in the evening we went to our first “Adyar Talk”. We all gathered in the Hall and sat facing the life-size statues of Mme. Blavatsky (seated) and Colonel Olcott, standing beside her. The Hindus and others who were shoe-less sat down on a carpet, the rest behind on seats; the important people had cane arm-chairs. Mrs. Besant and Mr. Leadbeater came in together and sat down at the foot of the statues. The talk began, and was informally interrupted or given fresh turns by questions and remarks from the audience.

MARIA CRUZ.

THE OLD TREE

By AHASHA

ON the heath stood an oak tree.

How old that tree was he didn't know himself. He only knew he was very old. He could remember his youth very well. He still saw before him, just as if it had only happened yesterday, the soldiers who had lost their way, wandering over the heath one cold night in November.

"Look," they had said, when they approached the oak, "look, this is the tree about which our prince was speaking, and now we must keep to the left."

He could also remember many ladies passing with beautiful collars on, and gentlemen wearing old-fashioned trousers and wigs passed the oak in coaches. Later on it heard the horn of the stage-coach blowing its merry call.

Inside those stage-coaches the ladies and gentleman sat very close to each other, and talked and smoked; and the ladies handed each other eau-de-Cologne and talked about the fashions, and their dresses were cut very low and the bodices ended in a long point. The gentlemen looked very serious, and had high collars round their necks, with black neckties, and their coat tails were long.

That had been the golden time of life. And then, besides all this, there were also the shepherds. There were very many of them. They often came and took a nap beneath the old oak tree.

And at night! at night—Oh! he just loved the nights. At night the little folk came. The fairies, and the gnomes and the animals; and then Pan came, the good ghost, who protected the shepherds and the flocks. Pan was ugly, but merry and good. Oh, Pan was so very, very good.

He had a long wooden flute and he sat down under the tree, and began to play softly. And the fairies danced and the gnomes jumped about.

And now? Now the oak felt sorry.

The stage-coaches didn't pass any longer. No trumpet sounded merrily now over the heath. The people were in a hurry and were now going by train. The farmers passed once a week when they went to market, and of all the shepherds only old Rule was left.

Rule lived in a lonely cottage on the heath. Rule was still an old-fashioned shepherd; he knitted stockings, he loved his sheep, and he talked very much with Wolf, his dog. And all this was about days long ago.

Only the nights were the same. Pan came always and said: "As long as there is one shepherd left on earth, I'll remain on earth too."

The oak was sorry. He nearly cried, so miserable was he. For a lot of people came and chalked a number on the old tree. No. 36 — No. 36. This meant for him: "When the other thirty-five trees have had their turn, they'll come to me, and cut me down." The oak always had had one wish: to die in an ordinary way, and not to be cut down by men.

And now there was written on his bark "36"!

Why had he to die? Why was he in the way? He asked it of the gnomes and so he came to know it.

That part of the heath where he stood would be changed into a building estate, "and," continued the gnome, "then *we* go away too. Just fancy us remaining with men! No, then we shall go deeper into the wood."

"Oh," sighed the oak, "you will live; but I?"

"You, you will go to All-Father, think of that!"

"Oh," he sobbed, "Oh, Pan, if I had a wish it would be to die an ordinary death. And now, so — . . . Pan, by the hands of man."

Pan dashed away a tear.

"Poor fellow! but think, it's the will of All-Father."

"Yes, it's his will."

Pan whistled, and the gnomes and fairies began to sing with their beautiful, clear voices:

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught:
Thy will be done!

"Thanks ever so much, dear friends. Oh, if you could only feel the scorn. Oh, it is so terrible to bear. The axe will tear my body asunder. Oh, that axe! I'm not wanted. A row of villas will be built here, and so there is no room for me, such an old oak."

"Well, be comforted, you must die some time."

"It is not the pain, children; no, it is the scorn."

Or breathe the prayer divinely taught:
Thy will be done!

"O Father," prayed the tree, "Oh, if it is possible, not this scorn, to be killed by an axe at the hands of men."

The sky was getting dark. Thunder-clouds came up, one after the other. A thunder-clap. Again and again. . . .

Rule turned round and said sleepily: "Bad weather." Wolf started up, and barked.

"Be quiet, Wolf. Be quiet, my dog, it is nothing." Wolf crept to his master; he was afraid.

An awful flash of lightning . . . one rattling thunder-clap.

The oak sighed; again the oak sighed. His leaves rustled: "Thanks, All-Father, for this favour."

The old tree was dead.

"All-Father had heard his prayer," said Pan. "Let us go now into the wood; now the old oak is dead, it is of no use to stay here longer."

Some days after, the old oak was chopped in pieces.

Rule looked at it and tears were in his eyes.

"Just look here," one of the men said, "old Rule is weeping."

Rule went his way leaning on his staff. Near the wood he sat down on a little hill, with Wolf at his feet.

Rule took the body of Wolf between his knees, and he took his head in his hands.

"Wolf, dear dog, we understand each other, don't we, old fellow? The poor old oak was not wanted, he had to die, but our Lord saved him from such scorn."

Wolf wagged his tail. Happily there were two creatures who felt for the tree, though they were only a shepherd and . . . a dog.

Ahasha

OCCASIONAL NOTES

By ALICE E. ADAIR

II. EDOUARD MANET

IN the year 1866, a small group of men began to meet regularly at a café near the Rue de Saint Petersbourg, Paris, called the Café Guerbois. They were men who were thoroughly dissatisfied with the state of French Art and literature. As they were regarded by the world in general as crazy rebels, they sought encouragement and sympathy from each other. The first members of the group were artists, sworn foes to tradition and classicalism. They were banned by Press, public, and artists of the accepted type, but no opposition could quell their enthusiasm or their faith. It rather fanned the flame.

“During the period of the Second Empire the spirit of authority was being vigorously revived. Constituted bodies were invested with an immense amount of power. In Art, Academies and the Juries of Salons exerted a veritable dictatorship.” So writes M. Theodore Duret in *Manet and the French Impressionists*; and it was to the overthrow of this dictatorship and to the shattering of the bonds of classicalism in which French art had been imprisoned for more than forty years, that this brave little band

addressed itself. Art has its heroes as well as war, and the courage and self-sacrifice of the men who engaged in this struggle have never been rivalled on any battle-field. The lives of some were shortened by the hardships they endured; others "went under" in a more tragic sense, but in the end France was freed from the tyranny of the mock heroic.

The small circle of the Café Guerbois gradually expanded to include all writers, artists and literary men who were infected with the "new" spirit; these in turn brought their friends, and eventually the meetings became so popular that the Café was thronged on certain nights with the rarest wit and talent of Paris. Questions of all kinds were discussed, but with an artist as the leading spirit, naturally enough the chief interest was centred round matters relating to Art.

Fantin Latour, Guillaumet; Desboutins and Belot the engravers; Zacharie Astrue, sculptor and poet; Cladel and Emile Zola; Duranty, a journalist of some reputation in those days; Vignaux, Proust, Henner and Alfred Stevens were all habitués of the café. Whistler, Legros Monet, Degas, Pissarro, Sisley, Renoir, Bazille and Cezanne were also in the group that gathered round Edouard Manet. "Manet was the dominating figure; with his animation, his flashing wit, his sound judgment on matters of art, he gave the tone to the discussions. Moreover, as an artist who had suffered persecution, who had been expelled from the Salons and excommunicated by the representatives of official art, he was naturally marked out for the place of leadership among a group of men whose one common feature, in art and literature, was the spirit of revolt."¹

¹ *Manet and the French Impressionists.*—Theodore Duret.

Apart from his art there was nothing in Manet of the revolutionary. He was a man of medium height with a well knit figure, somewhat of a dandy. He had well cut features, clear, grey eyes and closely trimmed, fair beard. His speech was decisive, hearty, and "informed with a manly and sincere understanding of life". He was college-bred, belonged to the "*haute bourgeoisie*" and was welcomed everywhere in society for his brilliant conversational powers and his distinction of manner. Simplicity and directness were characteristic of the man, of his life, and of his work. George Moore says of him: "Never was an artist's inner nature in more direct conformity with his work. There were no circumlocutions in Manet's nature, there were none in his art." Yet no man's career can have been more stormy than his; it was one long battle against ignorance, prejudice and spite. One episode will illustrate the depths to which some of the artists of the older school sank in their fierce championship of tradition and their blind rage against the innovator. Emile Zola wrote an article in the *Figaro* praising the work of Manet and hailing him as the greatest artist of his time. The editor of the paper met with such a storm of abuse that Zola had to relinquish his position on the staff; and further, these stupid men bought up copies of the offending number in order to take them to the Boulevard, seek out either Zola or Manet, and tear them up under their eyes with all the contempt they were able to express.

There was nothing in the character of Manet to provoke such violent opposition, nor was there any cause for reproach in his private life. It was quite a normal life. He was born in 1832, and from early childhood

showed his artistic gifts. His father was a judge, and wished his son to adopt the same profession, or else that of a soldier. Manet's heart was set upon being a painter. A struggle ensued, and Manet was sent to sea in the hope that he would thus be cured of his folly. He returned as determined as ever, and his father gave in. Manet then went to study under Conture. Once more he had to struggle for the right to express himself in his own way, and this struggle was aggravated by radical differences of birth and breeding in master and pupil ; Conture being the son of a shoemaker, ill-mannered, hating the upper classes, especially lawyers, whilst Manet was a cultured exquisite, the descendant of generations of legal ancestry. Conture was, however, the best teacher in Paris, so Manet conquered his distastes and remained in his studio until he was twenty-five years old. After this followed some years of travel in Germany, Holland and Italy. He then returned to Paris and settled down to his career, throwing all his energy and enthusiasm into his work. In 1863 he married a Dutch lady who was very musical, his father having left him a moderate fortune, which made him independent of dealers and sales for several years, but which was finally exhausted ; and then ensued a period of great financial strain.

At the outbreak of the war in 1870 he joined the National Guard in Paris ; the "clique" at the Café Guerbois was scattered far and wide ; some of them went a-soldiering ; Bazille was killed in action. Manet was made a Captain and promoted to the General Staff. After the siege he returned to his art, and several years of strenuous work succeeded. In 1879 the effects of the long strain of the struggle on his highly strung

nerves showed themselves. He was seized with paralysis, which he fought with his accustomed bravery. Some remedies he took caused blood-poisoning, and in 1883 he died. He was one of the last of the "old" Parisian type—a type which disappeared when Paris became overrun with provincials and foreigners; a type created by a refined, cultured, if rather artificial mode of life, but which was charming in its elegance and its delight in social intercourse.

Manet's career as artist provides quite other reading; and to understand the strange incongruity, a knowledge of existing opinions relating to art when he came upon the scene is necessary. In the first place it was firmly believed and emphatically asserted "that art depended upon the observance of certain fixed rules and was inseparable from certain particular types". These rules and these types had been evolved by the genius of the Masters of the past, and nothing further remained to do except to perpetuate their ideals for all time. Genius consisted in the most faithful reproduction of these ideals. The highest art could only be expressed in subjects drawn from Greek and Roman mythology; historical scenes and religious subjects might be ranked as great art; Oriental subjects were only just allowed, because in them imagination was still supposed to be brought into play; but modern realism was considered to be beyond the pale altogether. So rigid were the rules that even the size of the canvas was "fixed" by the subject; there were fixed poses—regarded as "heroic," and there were fixed types of models—men and women of "heroic" proportions.

As to colour, all brilliance was avoided, and the different tones had to be blended together; and a

“fixed opposition of light and shade” was insisted upon. The result of all this was a succession of monotonous and lifeless paintings.

Predecessors of Manet, who had broken through the wall of tradition—Ingres, Delacroix, Corot and others—had all fared badly, but they suffered at the hands of the limited circle of the cultured few—society people, connoisseurs, artists and literary men whose tastes were cultivated tastes. Just before Manet’s time, however, the general public had begun to interest itself in art, so the storm that burst over his head was far more violent, since the uncultured are always the most aggressively conservative in matters of art.

The many grievances against Manet can be summed up under two charges. He flouted conventions of all kinds, and he introduced new and startling methods of colour. He quarrelled with the models at Conture’s studio because he insisted on their adopting new attitudes, and because he wished to paint them with draperies or clothed, so tired was he of the eternal Nude of the classical tradition. He offended the artists because he used bright colours; discarding blacks and greys, he illuminated shadows and he placed his tones side by side without any attempt at shading one into another. In short he strove to introduce colour, light and brilliance into his pictures, while their work was dull and lifeless. He angered the people by his choice of subjects, by his realism and his modernity. But George Moore regards the culmination of his offending as this: “During his life the excuse given for the constant persecution waged against him by the authorities was his excessive originality. But this was mere subterfuge; what was really hated—what

made him so unpopular was the extraordinary beauty of his handling. Whatever he painted became beautiful—his hand was dowered with the gift of quality, and there his art began and ended."

Year after year there was the steady rejection of his canvases by the Juries of the Salon. He replied by opening exhibitions of his own. He believed that by constantly keeping his work before the people, their acceptance of it would be won ; and after long years of struggle his belief was justified. In the meanwhile all manner of abuse and ridicule was heaped upon him, his pictures were the laughingstock of Paris. But perhaps the worst insult he ever had to bear was the refusal of the Jury to hang any of his pictures in the *Exposition Universelle* of 1878, for this was an exhibition of representative French artists, and it took place after Manet had won a share even of the public approval by his picture "*Le Bon Bock*". It was a contemptible action on the part of his opponents ; prejudice and spite could not well be carried further ; and already the tide of public opinion was beginning to turn in Manet's favour. Unfortunately he was not to profit very much himself, for he was dying ; but he had blazed the trail for the Impressionists.

The reception given to the first of Manet's great pictures will illustrate the particular difficulties he had to face. The year was that one in which the Jury of the Salon rejected so many pictures that it created somewhat of a scandal, and Napoleon III authorised the opening of the "*Salon des Refusés*" in the same building as the other Salon, to receive the discarded canvases. The most striking of them all was Manet's "*Breakfast on the Grass*". Harmless enough the picture seems now, but

it was then regarded as indecent. The first offence was that Manet had painted a realistic picture on the sized canvas that was reserved for "idealised" subjects, secondly he had mixed together draped and undraped figures. It did not matter to his critics in the least that he had borrowed the idea from the Venetian painters; what was excusable in *their* "idealised" works was unpardonable in his realistic painting. Thirdly, his figures were either sitting or lying in natural attitudes, there was no attempt at "heroic" posing. Fourthly, the men were clothed in the garments of the middle class, with no attempt at the picturesque. And added to all this there was the "patchwork" colouring. Poor Manet had hoped that this picture would bring him fame; it brought him instead the reputation of a madman and a rebel. The treatment of the white flesh against the black clothes was an achievement of which he was justly proud, but it was an achievement the public was quite incapable of appreciating; hence the shocked propriety.

Another obstacle to public favour that he placed in his own way was his constant experimentation. No sooner were the people becoming used to one innovation than he provided them with another. Just as they were preparing to accept the bright colours of his studio paintings, he adopted the practice of open air painting and introduced still more vivid colouring and brilliance of light into his pictures, and so made them more angry than ever.

There were, however, some flashes of sunlight on his stormy path. He did slowly convert, first the Press and then the public, to a more reasonable frame of mind. He won many staunch friends and had always

the support and admiration of his own group, including the whole band of Impressionists ; but this appreciation did not satisfy the man whose ideal of an artist's career was that it should be like Rubens—a career of great achievements and popular enthusiasm.

Although Manet did not belong to the group of Impressionists, he shared most of their ideas and undoubtedly exercised a marked influence upon them, and his name will always be associated with that group. Mr. Wynford Dewhurst says: "The history of the early battles over Impressionism centres for the most part round one personality. In following the story of the failures and successes of Edouard Manet we follow the gradual rise of the entire school, for no man fought more bravely in 'defence of its principles'."

He was a wonderful painter, and he was besides a great iconoclast. Into a world of shams he brought the Torch of Truth and a clear vision. He found French art enslaved by false ideals. He shattered the idols and set the spirit free to again set forth upon the great adventure—the never-ending quest of Supreme and Eternal Beauty. His own physical body was broken against the wall of prejudice and convention, but not before he had made the breach through which could be poured new riches of colour and beauty upon a purblind and thankless world. So lived and so died the painter genius of the nineteenth century.

Alice E. Adair.

THE PRESIDENTIAL ADDRESS

BRETHREN,

Welcome to the Forty-First Anniversary of our beloved Theosophical Society, the latest Messenger of the Great White Brotherhood to the world of men. Forty-one years ago the faithful servants of that Brotherhood, Helena Petrovna Blavatsky and Henry Steele Olcott, laid the foundations of our Society in the city of New York, in the United States of America. In the eighteenth century, men inspired by that same Brotherhood proclaimed the Rights of Man, and sent through the world the message of Liberty, the sacred birthright of the sons of God. A century later came the correlative proclamation of the Duties of Man, and these two servants of the Hierarchy that guides the evolution of humanity were chosen to send through the world the message of Brotherhood, the sacred tie that, once recognised, shall substitute the Reign of Love for the struggles of contesting hosts. May Those who are the embodiment of love continue Their gracious protection to the Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity.

THE WORLD-WAR

Again we meet under the terrible clouds of War, which shut out the world from the Sun which ever shines undimmed in the blue vault of heaven. Nor do those War-clouds show any signs of passing away, nor is there any loosening in the death-grip of the wrestling Nations. But in spite of all the horrors of the struggle, in spite of the destruction wrought, and of the ever-increasing burdens entailed by the prolongation of the strife, we, who believe that the destinies of mankind are guided by the highest wisdom to the noblest end, cannot but remain secure in that strong faith, and we wait patiently through the long night for the breaking of the Day.

I have naught to change in that which I said last year on this subject, and it is unnecessary to repeat it. The Society has, with the exception of a very few members, endorsed the

1917

THE PRESIDENTIAL ADDRESS

569

position then taken up, and there is no reason to recede from it.

The world-struggle on the battle-field affects the currents of thought in every country, provoking unrest, and both forward and backward streams. The movements of mind here are subtler than the movements of men in Europe, and they need for their recognition a keener intuition, a sharper insight. Religion and life are inseparable, and religion, if it be true, must inspire all the actions of a man's life and dominate his conduct in all his relations with the outer world; it must fix his principles, and teach him to be loyal to those principles wherever he may be living, whatever may be his environment. For religion is an informing Spirit and not a collection of dogmas, and it is truly written in the Christian Scriptures: "Where the Spirit of the Lord is, there is liberty." Liberty of conscience, liberty of thought, liberty of speech, have ever been the claim of every great religious movement of reform. Only where a religion has lost the spirit and become a slave of the letter, does it become indifferent to liberty, which alone can ensure its progress and prevent its fossilisation.

One serious attack on its religious liberty has lately been suffered by the Theosophical Society in India; many attacks have indeed been made upon it since it came to India; its members have suffered from much paltry official persecution, and it has always been regarded as dangerous by the great majority of Anglo-Indians, because all its Christian members show a real brotherhood to men of eastern faiths, and the colourless and the coloured meet in perfect social equality; the Theosophists knows, in India as elsewhere, no barriers of race or creed, of caste or colour. This is considered to injure English prestige and the claim of racial superiority. Hence we have never been in the good graces of the ruling caste. But, while we have been frowned at, and have lived in the chill of official disfavour, we have never been actively interfered with in the holding of our meetings, until Sir Benjamin Robertson took it upon himself to prevent the President of the Theosophical Society from presiding over a Theosophical Federation, and delivering Theosophical addresses. Such a departure from the religious neutrality pledged to India by the Crown has never before been seen in India, and we may trust will never be repeated. We are encouraged in this trust by the non-interference of the Government of the United Provinces with my presiding over our Annual Meeting here.

THE GROWTH OF THE SOCIETY

Forty-four new Lodges have been chartered, as against thirty-one last year.

We have, of course, no reports from the belligerent enemy countries; nothing from devastated Belgium; for the second time there is no report from Finland, except from the one independent Lodge. The Australian mail is so irregular that we hope for reports from Australia and New Zealand before we go to press: the Netherlands report has not yet arrived, nor those of Cuba and Norway.

I am leaving out this year the enemy countries, as the figures we have probably bear no relation to the realities. Thus we omit: Germany, Austria, Hungary, Bohemia; reducing the National Societies to 19. The numbers in Australia, New Zealand, the Netherlands, Cuba, Finland, Belgium, and Norway are given as in last year, for though we know the number of new members, we do not know how many have died or have resigned; those will all be understated. Altogether in the 19 National Societies there will be something over 28,000 members.

NATIONAL SOCIETIES

Our oldest National Society is that of America, which is outside the battle-zone. The General Secretary sends a report of a very successful year; the T.S. in America incorporated itself last year under American law—a quite wise step, and it has now a "National President," the good and faithful worker whom we know as General Secretary, Mr. A. P. Warrington. Our present Constitution does not recognise the title of National President, but there seems no particular objection to it. A feature peculiar, so far as I know, to America, is the appearance of Theosophical teachings on the kinematograph. A generous gift of Rs. 3,000 from the American Convention to the Headquarters, suffering from a War deficit, was a very kindly and gracious act.

In England and Wales much important work has been done. The National Executive has been formed into a corporation capable of holding property, so that it can take over the splendid Headquarters Building when complete, as well as any other property that it may acquire. The War has taken away most of our work-people, so that the building has been much delayed. The Theosophical Educational Trust has been definitely established, with its fine school at Letchworth, and another in Bromley, Kent; Miss de Normann, a Government Inspector of Schools, has resigned office in order to devote herself wholly to the Education Department of the Society, and is doing splendid work in spreading and popularising Theosophical Ideals in Education. A training scheme has been started for teachers and social workers at Queen Mary's Hostel, Campden Hill, London, and a "Theosophical

1917

THE PRESIDENTIAL ADDRESS

571

Fraternity in Education," for the purpose of bringing Theosophical ideals into all branches of Education, and of working to secure conditions which will give freedom for the expression of these ideals, seems a promising movement. Miss Douglas Fox has been put in charge of the Propaganda Department, to the great loss of the Southern Federation and the greater gain of the Society in England as a whole. Mrs. Whyte has taken up the Young People's Department, and is issuing an admirable journal for her work, *The Young Age*. The General Secretary, Mr. Baillie-Weaver, gives the credit for this admirable organisation of work and workers to his predecessor, Mr. George S. Arundale, whose fine devotion and power of inspiring others are an asset of incalculable value. We only lent him to England for a time, and India has now taken back her own.

India reports good progress, and Southern India keeps its foremost place in organised work. The passing over of a late Secretary, Mr. Jehangir Sorabji, leaves a gap, especially felt in Bombay, where he had settled.

No report, as said, has reached us from Australasia, but we must place on record the great loss sustained by the Society there by the passing away of our devoted General Secretary, Mr. John. His wife is carrying on the work for the remainder of the year. The whole Society in Australasia and New Zealand has been vitalised and energised by the presence of my great colleague, Charles W. Leadbeater, whose regular teachings in the Sydney Lodge have become a feature in the life of the City, and whose example is an inspiration to all. The new Headquarters are open, and form the centre of the spreading work.

Scandinavia reports being much hampered by the War, though its countries are neutral; the young people there, as everywhere, are showing great activity. This drawing of the youth of the country to the Theosophical Society is a welcome sign of the return of many servants of other days, coming back to meet their Lord on His return.

We cannot, in the absence of a report, say much of the Netherlands, but we heard a short time since of the opening of the new Headquarters of The Hague Lodge, which drew members from all parts of Holland. The Netherlands, however, is never a source of anxiety, for it is always solid, and always doing good work.

Heroic, suffering France, while necessarily utilising all her strength for the War, yet has succeeded in carrying on a propaganda that brings comfort to the sorrowing and hope to the heart-broken. Mr. Polak, the General Secretary of the T.S.

in Belgium, has helped the French Society, his own being rendered helpless in the German grip. The greater part of the work done is, rightly and naturally, in the National service, in hospitals and in aid of prisoners, in helping the blind and the mutilated by giving them instruction in work which brightens their broken lives. Much Theosophical work is done among the soldiers at the front, and a little newspaper, *Kurukshetra*, is issued, largely written by the soldiers themselves. The fine Headquarters building is completed, save for some furnishing, and attracts much friendly interest. A touching proof of Theosophical affection was given by the T.S. in England and Wales, which sent over to our impoverished French brethren help which will enable them to print some important works, ready for the press, but withheld from want of means.

Italy reports a quiet year, with a much greater sale of literature, showing increased public interest.

From Finland we have only the report of a single Lodge, and we feel anxious about our good friend Pekka Ervast.

Russia is represented here by the General Secretary, Mme. Anna Kamensky, who brings a record of steady and progressive work. She comes here also commissioned by the Imperial Academy of Sciences to collect some ethnological specimens for the Museum of Anthropology and Ethnography, and we congratulate her on this mission from the highest scientific body in Russia. A lecture on the Brotherhood of Religions was prohibited by the Synod and the Policy, reminding us that in Russia religious freedom is only partially achieved. It is wonderful how much our Russian brethren accomplish in the midst of such difficult conditions. Few realise how much we owe to the steadfast and quiet courage and the unwearied labours of Anna Kamensky, but the Masters know and will remember.

In South Africa, ill-health compelled the resignation of Mr. Nelson, who has done so much for the Section, and Miss M. L. Murchie has been elected in his stead. Literature is spreading, but the work is difficult and necessarily slow.

Our General Secretary from Scotland is here in person, invalided from the front, after passing through and being wounded in the terrible Loos battle. We miss the bright Scottish magazine, temporarily discontinued, but hope to re-welcome it, and we grieve with the Scottish Society for the heavy loss sustained in the passing away of that most helpful worker, James A. Allan.

The report from Switzerland is a remarkable one in the amount of work done, work truly Theosophical, for prisoners of war, refugees from France and Belgium, the provision of

meals for the passing trains of refugees, the "adoption" of French prisoners in Germany, sending them food and clothes monthly, and performing other kindly services for the suffering. Well has the General Secretary, Mlle. Stephani, grasped the idea that "all this outer work has been the natural growth of the ideal of Brotherhood," and she realises the need of filling all social forms with Theosophical life, adding: "But how could we fill them with this life if we did not gather it in the heart of the Theosophical Society?" I must specially congratulate the Swiss T.S. and its Secretary on the crowded work of the year. Propaganda has not been neglected, but the best propaganda has been the work.

The Netherlands-Indies is most active in humanitarian work. It is fortunate in having a most sympathetic Government, who recognise the value of the T.S. The powerful Muhammadan movement, with some 900,000 members, officially invited the Theosophical Society to its first National Congress, and the General Secretary addressed an audience of ten thousand people on Self-Government. Another important movement is for "Indian Self-Defence," and our General Secretary has taken an active part in this, and is one of the members of a Deputation which is to go to Holland to lay before the Queen, the Colonial Minister, and the Dutch Parliament, a petition for help in this movement "to enable Insulindia to stand on its own feet," and to gain Parliamentary representation and education. The new Governor-General is, most wisely, giving his sympathy and help to the Deputation, which starts for Holland on January 3rd, 1917, and in Holland itself the late Governor-General will aid the Deputation with his counsel. Bitter opposition has arisen among the "Dutch-Indians," the class which answers here to our non-official Anglo-Indians, but Holland is too solidly devoted to freedom to view with dislike or apprehension the natural yearnings of her Colonies to share in the blessings she enjoys.

Burma has had a quiet year, but has gained in internal solidarity. The new building for the Boys' School at Rangoon, under the Burma Educational Trust, was opened by Mr. Covernton, Director of Public Instruction for Burma, who gave credit to the Theosophical Society for the success of the work.

A pleasant feature of the reports, to me personally, is the warm sympathy shown with my work in India, and the love expressed to me, for which I am deeply grateful. Amid the difficulties here, and the misunderstanding of my aims and work shown by the Local Governments, the knowledge that the Theosophical Society approves the policy of its President is an added strength and a real consolation.

It is interesting and significant that in other lands also the National Societies are coming so much to the front in National Service, and are becoming pillars of Liberty, of Social Uplift, and of Brotherhood, putting their principles into practice in life.

SUBSIDIARY ACTIVITIES

Once more, educational work looms large, and promises to become larger. The Theosophical Educational Trust has issued a large and handsome report, and we insert a brief summary. It has a college for boys and one for girls, and 16 schools, with 6 affiliated schools in addition. It is teaching 4,577 students—3,463 boys and 1,114 girls, and has 237 teachers. The report does not include one boys' and two girls' schools at Gaya, and four more are on the way. Mr. Arundale has been appointed as Inspector of our colleges and schools, and Mr. Ernest Wood remains the life of the Trust as Hon. Secretary. Mrs. Wood now gives her capable help as Assistant Secretary, and Mr. Kirk remains as an efficient collector of funds. The land in Benares, acquired for Rs. 40,000, has been sold for Rs. 48,000. Upwards of Rs. 18,000 of this is being spent on land to increase the accommodation for the Girls' College and School at Benares. Rs. 6,000 have been assigned to the Boys' School there, and the remainder of the Rs. 40,000 is being held for the Benares Schools, for which the money was originally given; the gain of Rs. 8,000, less Rs. 500 expenses, is assigned to the central fund.

No report has been received from the Buddhist Theosophical Society, but the report of the Ananda College shows much progress since January, 1914, when Mr. Fritz Kunz took up the work. A Boarding House has been established, with the Head Master as Warden, and has now fifty boarders. The Boy Scout movement has proved a great success; during the floods they took relief to 2,000 sufferers, and have collected money for the War Funds. For two years no boy has been struck or corporally punished, nor had any physical indignity put upon him; the discipline is admirable and the atmosphere is one of happiness, with "a corresponding advance in intellectual keenness". Few teachers in schools where brutal punishment prevails, realise that a boy who is constantly in fear of pain cannot work with a mind alert and at ease.

The Galle Mahinda College suffered a severe loss in the passing away of Mr. Henry Amarasuriya, its constant supporter. The year has been a very successful one, thanks to the devoted work of Mr. F. L. Woodward, who has been aided by Mr. Gordon Pearce as Vice-Principal. A Science Laboratory, a playing field, and a club for Boy Scouts are welcome improvements. The Boy Scouts movement was started in the

1917

THE PRESIDENTIAL ADDRESS

575

Mahinda College by Mr. Pearce, and has been taken up all over the Island. A Scout from this first troop, joining our Madanapalle College, began the movement in India for Indian boys. In the inauguration of this movement, from which coloured lads had been shut out, India owes another debt to the Theosophical Society.

The Musæus School for Buddhist Girls keeps up its record of good work, and this year celebrated its Silver Jubilee, in which Mrs. Higgins was overwhelmed by tokens of affection and gratitude. The Vernacular Training School for Teachers sent up 20 students to the Government Examination and 18 passed, a most satisfactory result. I doubt the wisdom of yielding to the parents' wishes in converting the Anglo-Vernacular School into an English one, and putting the extra strain on the girls of making English the medium of instruction.

The Olcott Panchama Free Schools continue to repay their loving Superintendent, Miss Kofel, for her unremitting toil. An increase of 50 per cent in the grant-in-aid has been recommended "for good results and continued efficiency". At an exhibition held in Trichinopoly two silver medals and six certificates of merit were awarded to the schools. Some promising pupils have been sent on to higher schools. An important event was the Medical Examination made gratuitously by Mr. Srinivasamurti, M.B., C.M., which revealed the shocking fact that 78 per cent of the children suffer from malnutrition. A night-school is held for scavengers, and it is pleasant to record that the Municipal Overseer remarked that he found our scavengers more regular and conscientious in their work than others. 800 children are under instruction in the five schools. Sad to say this good work is very poorly supported, and we suffer constant financial anxiety on its account.

The Round Table in Australia sends a good report; its membership stands at 287. The Tables look chiefly after Babies and Young Children, and work also for comforts for soldiers. The Melbourne Tables, among other useful activities, have sent 40 lads recovering from sickness into the country for rest and recuperation.

The Sons and Daughters of India are working usefully. A very large number of lads have joined in Madras, and from among them between 70 and 80 Boy Scouts have been enrolled.

We have no report from the Order of the Star in the East from England, but Dr. Rocke has kindly supplied us with one. The Star Depot in Regent Street, London, with its Reading Room and Circulating Library, proves most valuable as a

means of propaganda. In India, there are 12,000 members, half of whom are "Servants of the Star," i.e., are under 21 years of age. It has two vernacular journals, and its pamphlets have been translated into 15 vernaculars. There is also the monthly *Brothers of the Star*. Much of the success is due to the admirable work of Mrs. Charles Kerr, who left Adyar to take up War work in England.

Dr. van Hook reports good work from the Karma and Reincarnation League, the valuable movement set on foot by him to spread these two doctrines, the very foundation of all reform work in education and society.

The return of Mr. Arundale to India has necessitated a change of General Secretary in England after his short but fruitful work there. Mr. Baillie-Weaver, well known for his humanitarian work, has taken his place and is most effective. Mr. John, our Australian General Secretary, passed away after long illness, and his wife was appointed for the remainder of the year to carry on the work. Our Vice-President, Mr. A. P. Sinnett, is very effective in his ever useful lines of activity; I have already spoken of Mr. Leadbeater's work in Australasia and New Zealand.

My faithful colleague and true servant of the Masters, Mr. C. Jinarājadāsa, has worked this year in India and England. His long tours in India have been of immense value in carrying the message of Theosophy, clothed in culture and artistic beauty as well as in learning and spirituality. In England he has worked alike for Theosophy and for India, presenting her case with knowledge and skill. Happy is the Society which has such a worker in its ranks.

In India, the Society owes much gratitude to Mr. Rama-chandra Rao for his unceasing work, weighted with his pure and self-denying life and deep learning. Mr. Mehta in the West has laboured unremittingly. Needless to speak of all the Section owes to its General Secretary, who has had placed on his willing shoulders two men's work, to the serious detriment of his health. Many other faithful and good workers has the Society, to whom it owes its growing strength and influence. Never, I think, can a President have been blessed with more loving and loyal friends in every part of the world, making the work a constant joy and inspiration. May we all work together for many lives to come.

THE HEADQUARTERS

Of our Adyar home what can I say, save that with every year it seems to grow more harmonious, and therefore a better instrument for the Master's work. The band of workers

1917

THE PRESIDENTIAL ADDRESS

577

round Mr. B. P. Wadia—to whose loyal co-operation and great ability, ever bearing new burdens and rising to every emergency, I owe more than I can put into words—carry on the varied activities of the place with unchanging devotion. In each department capable helpers guide its activities: Mr. Schwarz, our invaluable guide in our finances, exact and business-like, Mr. J. R. Aria, our able Recording Secretary, Mr. A. K. Sitarama Shastri at the Vasanta Press, Mr. Ranga Reddy in the building work, Rao Sahab Soobiah Chetty, my helper in the erection of buildings for *New India*, for the Y.M.I.A. with its splendid hall, and other work which, though outside the T.S., is all inspired by Theosophy, Mr. J. Srinivasa Rao at the Bhojanashala, Messrs: Huidekoper and Jassawalla in the management of our lands, Mr. Shah at our Dairy. All these and many others make Adyar what it is.

The long continuance of the War has rendered it necessary to fill the post of Director, and it is also obvious that the general condition of feeling would render impossible Dr. Schrader's return, even after the War. So with regret on both sides, he and I decided that it was best that he should return to Germany when set free. His services to the Library have been unique, and we shall ever keep them in grateful memory. His latest work is a most valuable treatise in English on Shaiva texts, completed during his captivity, an introduction to the Pañcharātra literature. Two previous volumes contain the Samskrīt text of the *Ahīrbudhnya-Samhitā*.

Mr. van Manen completed his stay at Adyar, and has left behind him a record of much valuable work.

Pandit A. Mahadeva Shastri, Curator of the Government Library at Mysore, having finished his term of Government Service, has come to Adyar as Director of our Library, an office for which he is most admirably fitted.

The high price of paper and dislocation of trade caused by the War have much limited our work. Moreover, the cruel Press Act under which we live makes the keeping of a Press in India, as Chief Justice Abdur Rahim said, "a hazardous undertaking," as it has to be carried on under the incalculable whims of the Local Government, which may at any time crush a Press at its free will and pleasure. I have taken such precautions as were practicable, but we are much harassed by the unnecessary annoyances to which we are put in carrying on our business.

My Brethren, the times are times of transition; the civilised world is cast into the melting-pot, is being purified of its dross, that the great Craftsman of our globe may shape the glowing metal into new forms of usefulness and of beauty. For the reception of that precious metal, moulds have now to

be prepared, moulds religious, intellectual, moral, political, and social, such as may be used by the Great Messenger of the Occult Hierarchy, the Jagad-Guru, the World-Teacher, the Bodhisattva, Shri Kr̥ṣṇa, the Lord Christ—call Him, the Mighty and the Compassionate One, by what name you will. He comes to make all things new, to re-create our shattered world.

Is the Theosophical Society—the humble Messenger sent out by that same Hierarchy of the Lovers of Men, sent to be the Herald of His Coming, sent to prepare and make straight His Road—is that Society to stand aside, to look on indifferently at the whirling chaos, and, fearing to soil its white robes by contact with the turmoil, leave undone the work which is needed, and to plead its spirituality as a reason for cowardice and for sloth? Have we gathered wisdom to hide it away as a treasure for ourselves, instead of using it for the enriching of the world? For what have we been preparing ourselves for these forty years? For what have we developed insight, studied underlying causes, mastered the mysteries of karma, offered ourselves in self-surrender to the Will which makes for Righteousness, to the Power which works for good? There are problems, religious, intellectual, moral, political and social, which need for their solving the wisdom we have gathered, the insight we have developed, the knowledge of causes we have obtained. Are these for the service of the world, or for our self-glorification? Are we to be misers or redeemers?

He who is coming has declared His will that the Society shall use for the helping of man all that for forty years it has garnered by the help of the Lords of Love. They have enriched the Society that it may use its treasures for the service of humanity at this great crisis of its fate. It is now no question of party politics, no matter of party strife. It is the moulds into which Nations are to be cast for a new civilisation, that are preparing; it is these which we are summoned to help in the shaping. Away, then, with fear and with the shreds of futile shibboleths. Away with a false neutrality, which is but a cloak for indefiniteness of thought and irresolution in action. The Theosophical Society is called to take its share in the mighty world-creation, to spread its ideals through the mental atmosphere, to work them out into the physical forms for the new civilisation. I summon you, my Brethren, to set your hands with me to this great task, to march forward boldly to prepare for the New Era, to repay, as far as you can, by helping in Their work, the loving care showered upon you by our Elder Brethren for the last 40 years. Come with me into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star.

BOOK-LORE

Concerning Prayer, by the author of *Pro Christo et Ecclesia*, Harold Anson, Edwyn Bevan, R. G. Collingwood, Leonard Hodgson, Rufus M. Jones, W. F. Loftthouse, C. H. S. Matthews, N. Micklem, A. C. Turner, and B. H. Streeter. (Macmillan, London. Price 7s. 6d.)

Not the least of many "signs of the times" is the increasing number of collectively written books, *i.e.*, books in which not only have a number of authors expressed their views on a given subject from different standpoints, but in some cases, like the present, have previously met for discussion and exchange of ideas. The volume which forms the subject of this review is an excellent example of this growing practice of literary co-operation, containing, as it does, fourteen contributions from eleven authors—a woman, three laymen, two parish clergymen, two clerical dons, a Wesleyan theological tutor, a Congregational minister and an American professor belonging to the Society of Friends.

As may be imagined, there is ample scope for the variety of treatment to which the subject naturally lends itself. Broadly speaking, we may distinguish three main threads of thought running through most of the conceptions, namely, the practical, the rational, and what may be called the tentative. The practical element is particularly noticeable throughout; there is none of the old professional pose and evasion of modern needs that have for so long isolated the writer on religious topics from the man of action. Here life is frankly accepted as involving difficulties to be faced by all and work to be shared by all—an attitude that leaves an impression of intellectual courage, honesty, and unaffected humility. The rational element also shows much greater boldness and

emancipation from theological convention, while the "tentative" displays originality and a determined search for spiritual truth as being the goal of strenuous effort rather than a matter for arid speculation.

Another welcome tendency in these essays is to appeal directly to the life of Christ in His aspect of the ideal man, and in this note of intelligent simplicity we see a hopeful sign of new life awakening in Christianity. In the absence of the more definite scheme of things open to the Theosophical student, it is really surprising how close to fundamentals many of these writers get, by what appears to be no more than an application of sound common sense to the Christian gospels. The reader must expect to find many of the stock objections of the old rationalists revived, with regard to the efficacy of petition, the place of evil, etc.; but though he himself may have given these the *coup de grace* long ago, they are still skeletons in the cupboard for many, and justify much careful clearing of the ground.

It is difficult to choose from among so much excellent matter, but we were specially taken with the two articles by Harold Anson on "Prayer as Understanding" and "Prayer and Bodily Health". The author of *Pro Christo et Ecclesia* comes next on our honours list, with two characteristic chapters on "Repentance and Hope" and "Prayer for the Dead". Other contributions of more than average merit are "God and the World's Pain" by B. H. Streeter, "Prayer and the Mystic Vision" by R. M. Jones, "Faith, Prayer and the World's Order" by A. C. Turner, and last but by no means least, a most up-to-date account of "The Devil" by R. G. Collingwood.

We might mention that there is actually a mention of Theosophy in the book, though it is only in the form of a foot-note; but we are thankful for small mercies, and recognise that the spirit of Theosophy fairly breathes through these pages, and even through the personal appellations assigned to God. It may, however, be of interest if we quote the context of this rather meagre foot-note:

We can, however, as a matter of fact, almost always trace suffering back to the results of evil-doing. This does not mean that we can by any means always assign the suffering to the sin or wrong doing of the person who suffers. This is very far from being the case, and we are very specially warned by our Lord against the attempt to do so. But we can so very generally

trace back suffering to the direct source of sin committed in the society of which the sufferer forms a part that we are justified in believing that if we knew all the circumstances which surround a case of suffering, we should always be able to point to the sin which caused it. A baby, for instance, dies almost as soon as it is born in some slum of a great town. It certainly, as far as we can see, is not the baby's fault [Foot-note as follows: Theosophists would probably say that the personality incarnated in the baby suffered for its sins done in a former incarnation.], it may very probably not be the mother's fault, it may very likely be the fault of the people who own the slum, or of the Town Council who continue to allow the slum to exist, or the sin of people like ourselves, who take no real trouble to remove the conditions which cause deaths which obviously would not happen if God's known will were being carried out.

Unfortunately, however, this brief allusion to what is at least a promising clue to the mystery is not followed up, the writer preferring to impress the lesson of social responsibility.

The book is no mean literary achievement, apart from its helpfulness to the more thoughtful of Christians and its moments of apparent inspiration. We hope it will reach a wide circle of readers.

W. D. S. B.

The Adornment of the Spiritual Marriage, The Sparkling Stone, and the Book of Truth, by Jan van Ruysbroeck. Translated from the original Flemish by C. A. Wynschenk Döm, edited, with an Introduction, by Evelyn Underhill. (J. M. Dent & Sons Ltd., London. Price 4s. 6d.)

In this volume we are presented with the first English translation of three of the most important works of the notable, though comparatively little known, mystic of the thirteenth century, Jan van Ruysbroeck. Miss Underhill writes an illuminating Introduction in which she sketches the life of Ruysbroeck and his work, giving a more detailed analysis of the three treatises which follow. All who have read her *Practical Mysticism* and know something about the subject of this essay, will realise how congenial must have been her task as commentator. Ruysbroeck's mysticism was of the practical kind, and holds up as the ideal of spirituality the "balanced career" in which contemplation and action supplement each other. Ecstatic absorption in God must not be allowed to unfit a man for the service of his fellows, he teaches; nor should the recognition of the divine in all around

blind him to the ordinary values of life. True to this ideal "his rapturous ascents towards Divine Reality were compensated by the eager and loving interest with which he turned towards the world of men"; and his "gift of the discernment of spirits," that insight by which he was able to expose the weaknesses of humanity as well as appreciate its greatness, grew as he developed more and more his power of merging himself in the Transcendent.

Ruysbroeck's writings treat of the spiritual life—what is its goal, by what means may the goal be reached, what are the dangers by the way and how may these be avoided. In the three contained in the volume under review all his characteristic teachings are found. The path to spiritual perfection, that state of "pure simplicity" in which the soul is able to "lose itself in the Fathomless Love" of God, is divided into distinct stages, called in *The Sparkling Stone* by the old names of the state of Servant, Friend and Son, and described there and in *The Adornment of the Spiritual Marriage* at length and in detail. As summarised in the Introduction the teaching is as follows :

Man, we know, has a natural, active life; the only one he usually recognises. This he may "adorn with virtues" and make well pleasing to God. But beyond this he has a spiritual or "interior" life, which is susceptible of grace, the Divine energy and love; and by this can be remodelled in accordance with its true pattern or archetype, the Spirit of Christ. Beyond this, again, he has a super-essential or "God-seeing life," in virtue of the spark of Divine life implanted in him. By the union of his powers of reason, will and feeling with this spark—a welding of the several elements of his being into unity—he may enter into his highest life.

Of the translation as such we are not in a position to judge. But as regards all that concerns the general reader, the work is thoroughly satisfactory.

A. DE L.

Tao Teh King, by Lao Tzu. A Tentative Translation from the Chinese, by Dr. Isabella Mears. (William McLellan and Co., Glasgow. Price 2s. 6d.)

The philosophy of the Tao, as expounded by Lao-tze in his immortal classic, has already provided a fruitful field of research for Chinese scholars, and the several English translations now available have become widely known, not

only for the profundity of the conceptions they present, but also by reason of the latitude they offer for interpretation. All these translations bear enough resemblance to one another to enable the intuitive student, even though ignorant of the Chinese language, to discern a common philosophical basis beneath their divergence of expression; but probably the translators themselves would be the first to admit that they are still far from having fully reproduced the ideas of the original. Hence the justification for further attempts, and the welcome we cordially extend to this latest translation by Dr. Isabella Mears.

In an instructive Introduction we are given a few examples of the extreme difficulty that confronts the translator intent on a faithful analysis of the Chinese script. Not only is each character a combination of several signs, often apparently disconnected in meaning, but each of these signs has often several different meanings according to juxtaposition and context. We can readily understand, therefore, how a too literal translation, relying on anything short of complete familiarity with Chinese idiom, may easily obscure essential features by irrelevant embellishments, while on the other hand the temptation to read into the original some preconceived belief of the translator's is equally fatal.

Now the impression produced by Dr. Mears' translation—but of course it can be no more than an impression—is that, in her anxiety to bring out the subtler distinctions of the text, she has fallen back on the more specialised phrases of modern writers, with their resultant tendency to cramp the reader's imagination and lead him on to some side track. For instance, let us take the first syllables of the title—Tao, Teh—as typical of the few pivotal concepts on which the whole system turns. The best known rendering of the first—"The Way"—is certainly open to the objection of indefiniteness, though its very simplicity is almost a direct challenge to the enquiring mind; but can we be content to see this symbol of the First Cause labelled "progressive intelligence"? Again, the popular translation of Teh—"Virtue"—is far from happy, chiefly owing to its priggish associations, but when we find Tao-Teh translated as "Life-consciousness and its manifestation in action" we begin to envy the Chinaman

who can convey the same idea in two syllables. Similarly the author seems impatient—and perhaps rightly so—at the paradox of *wu wei* when taken as meaning “not striving,” and so substitutes “striving through the power of the Inner Life”; yet in so doing she deprives us of the very element that has aroused such opposition to so-called negative doctrines, like “non-resistance,” etc., but which leads to further enquiry and the final discovery that the personality must be definitely held in abeyance before the “Way” can open out.

However, it is far from our intention to dwell on what may appear to be slight flaws in an original and thoroughly conscientious piece of work, especially as these features may be the very ones to appeal to other temperaments. The same might be said of the arrangement of the lines in metrical form, which certainly enhances the appearance of the text, if not the flow of language. The following stanza (XLVII) is taken at random as a glimpse of Lao-tze, according to Dr. Mears—both at their best :

Without going out of my door
I know the Universe.

Without opening my window
I perceive Heavenly Tao.

The more I go abroad, the less I understand.

That is why the self-controlled man
Arrives without going,
Names things without seeing them,
Perfests without activity.

The philosophy itself is too well known to need any comment here, in fact one of the most commendable features of Dr. Mears' version is its absence of “commentaries”. The “old-young” philosopher wields the magic of contrast in his own inimitable way; and if it fails to reach the reader's intuition, explanations will not make it succeed. All we would say is: Do not dismiss Lao-tze hastily as merely a “Quietist,” but see whether he does not point to the same secret of “action in inaction” that we find in the *Gitā* and the Gospels.

W. D. S. B.

The Goal of the Race: A Study in New Thought, by A. T. Schofield, M.D. (William Rider & Son, Ltd., London. Price 3s. 6d.)

This book is written in an interesting manner, with numerous anecdotes, to show that Modernism, as the author styles New Thought, Higher Thought, and Theosophy, is false to Christianity, and makes the Scriptures meaningless. The writer says that Evolution is a process necessary to man in everything *he* makes, that is, in everything artificial; but it is never a force, and there is no power to rise from within, and no evidence that any creature progresses by its own power and will, but only by Divine Power from without.

From the earliest commencement of life the goal was Man, the Divine Man; and the book leads us through seven stages, beginning from the unicellular kingdom, up to the fifth, the head of animal creation, but separated from it by an impassable gulf and bearing the impress of the Creator, which, we are told, does not make that stage divine, as Mrs. Besant asserts, but human.

Because Man is discontented with the fifth step, and aspires to the sixth, the state of Spiritual Man, these cults of Modernism have been evolved which have as their basis the Immanence of God. They lead only to the sixth, but beyond is the seventh, the Goal of the Race, when Man is conformed and becomes the Image of his Lord by simply looking to, and trusting in, the sacrifice of the Christ. The writer holds that this stage is not, as Modernists assert, when a man knows he is God, but when he revolves round this new centre, *Christus Consummator*, the New Birth, the Resurrection Life, the Goal of the Race.

We doubt if our readers will be able to extract much information from these pages, but they are of interest as representing a point of view.

E. S. B.

A Song of the Open Road and Other Verses, by Louis J. McQuilland. (Heath Cranton, Ltd., London. Price 3s.)

A proem in verse by G. K. Chesterton and a preface by Cecil Chesterton herald the first complete collection of Mr. McQuilland's poems. The volume is less than one hundred

pages in length, showing how restrained the poet has been in his output. None of the poems are long, but all are well and carefully wrought. As they represent the work of some fifteen years perhaps, they reflect varying styles, but a similar fastidiousness and reaching after perfection pervades them all. We have "The House of the Strange Woman," representing the influence of the decadent period, but withal a very pleasing piece of work. We have humour and pathos charmingly blended in "A Georgian Snuff-Box," and "In a Library"—both little gems of "light verse".

The poet has a good command of language, and a very pretty turn for expression, so that all his work is pleasing and is saved from monotony. Perhaps this freedom from monotony is partially accounted for by the fact that he has written so little. The most serious effort is, we take it, one of his latest poems—"The Song of the Flag," written in irregular metre, but with a singularly beautiful rhythm, and described by Mr. Cecil Chesterton as "a Song of Internationalism by a Nationalist". Mr. McQuilland is one of the Irish poets, and exhibits the Celtic temperament; tears and laughter lie not far apart from each other in much of his work; and a slightly mystic atmosphere surrounds it, though it does not obtrude. But a love of eighteenth century England, its habits and customs, also shows itself in a rather bewildering contrast. Mr. McQuilland in imaginative and reflective vein may be illustrated by his verses on "Fleet Street," which will convey to the reader something of the charm of the writer:

La Rue des Pas Perdus
We hear the echoing feet,
Dragged by ghastly down-at-heels
Along the ghostly street.

The Street of Strange Shadows ;
We see the shadows crawl
Stumbling to the gutter,
Slinking to the wall.

The Street of the Dead Men
Secure on Hades' floor,
In sooth a gladder lot is ours,
For we return no more.

The volume has a pencil sketch of the author and three decorative drawings by David Wilson.

T. L. C.

THEOSOPHY IN THE MAGAZINES

THE COMING EDUCATIONAL REVOLUTION

In view of the present demand for the practical application of Theosophy, no apology is needed for referring to the second of Sidney Webb's articles in *The Contemporary Review* for December under the above heading. The subject is "Health and Employment"; and though the writer's proposals for the reduction of disease in children, and the prevention of post-war unemployment in the cases of adolescents and parents, are put forward on a purely financial basis, Theosophists will find in them a number of definite steps towards the realisation of brotherhood that should be taken immediately the war is over.

The prevalence of ill-health in the rising generation, already serious enough, has been considerably increased during the war by reductions in the School Medical Service, the premature withdrawal of numbers of children from school, and "by subjecting young adolescents to prolonged hours of labour, incessant overtime and continuous night-work without the protection of the Factory Acts". The latest Report of the Board of Education states that in England and Wales alone there are now "not less than a million children of school age so physically and mentally defective or diseased as to be unable to derive reasonable benefit from the education which the State provides". This figure represents about one-sixth of the total number of children. We also read that, on an average, 40 per cent of the serious defects revealed by medical inspection remain untreated.

The only way in which this wastage can be prevented in the future is by a substantial extension of the School Medical Service and its powers, as soon as peace conditions are restored. Before this can be done, however, it is necessary to impress upon the Local Education Authorities that they are by law already responsible for the physical as well as the mental nurture of the children under their charge. The means proposed by Mr. Webb for bringing about the recognition and assumption of this added responsibility are as follows: public speeches by the President of the Board of Education; a circular from the Board to the Local Authorities; a Press campaign; and a prescribed minimum for the School Medical Service in each district.

Another necessary step is the provision of special schools for the physically and mentally defective—amounting to at least 40,000 in England and Wales alone. At present these children either have to go without any education or medical treatment at all, or else they become a drag on the healthy children and the teaching staff. The enormous loss of efficiency due to malnutrition is more difficult to weed out,

but again Mr. Webb suggests a prescribed minimum for the number of underfed children permissible, and obligatory school meals whenever this minimum is exceeded. The penalty he suggests for default in this and other cases is a deduction from the Government grants, though at first sight this sounds rather like "taking the breeches off a Highlander"; we would rather suggest the censure and, if necessary, the reconstitution of the obstructive committees. It further follows from the first article of this series, on "Half-Time for Adolescents" (see THE THEOSOPHIST, January 1917, p. 470), that if State-provided education is to be extended to adolescents, the School Medical Service must be similarly extended.

The writer then issues a grave warning as to the peril of unemployment when the abnormal output of shells is suddenly stopped, especially in its demoralising effect on the children. Apart from the semi-starvation of the younger children through poverty of the parents, we read :

Forty per cent of all the criminal offences are committed (so the Chairman of the Prison Commissioners once informed us) by youths between sixteen and twenty-one, *for the most part when they were out of employment*. Nor is this a small matter. Four-fifths of all the criminals in our gaols went there for the first time before they were twenty-one. It is practically certain if, in the dislocation that must happen when peace comes, the Government allows unemployment to occur among adolescents, it will be creating wastrels and criminals by the thousand.

He then refers to the several means, already prescribed elsewhere, by which the Government can prevent such widespread unemployment, and calls on the Education Authorities to insist on the Government applying these means, as well as keeping adolescents at school for an additional period. The shortage of trained teachers is to be met by an increase in training college accommodation, in the number of scholarships enabling boys and girls to qualify, and in the initial salaries and prospects of advancement offered. In the latter connection the writer reminds us that "the local Government Board does not allow Boards of Guardians to offer as little as they choose to Poor Law medical officers, workhouse officers, sanitary inspectors, etc. It insists on what it thinks a sufficient salary, even in the most parsimonious areas".

Of course every one will naturally say : But who is to pay for all this ? Mr. Webb does not attempt to minimise the price that must be paid by the nation, if its schools are to provide the citizens of the future with their rightful equipment of mind and body; but in the first place he correctly maintains that an ample expenditure under this head is the soundest national economy, and then he advocates the charging of this cost to revenue and not to the local rates. These are a few of the more important of the many practical and clearly outlined proposals that Sidney Webb lays before the British public.

W. D. S. B.

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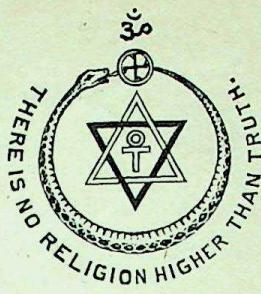
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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1917

INDEX

	PAGE
According to Their Kind, by G. Colmore	... 203
Active Preparations for the Sixth Root	
Race, by Robert K. Walton, LL.B.	... 543
Arts Companionship, The	... 692
Birthday of Sūryāshrama, The, by T. L.	
Crombie	... 335
Birthday Thoughts, by H. Baillie-Weaver	... 9
Buddha of Taxila, The	... 186
Ceremony of the Mass, The, by C. W.	
Leadbeater	... 73
Christ of the New Testament, The, by	
Frederick Willard Parke	... 411
Church and its Work, The, by C. W.	
Leadbeater	527, 659
Colonel Olcott and Sumangala	... 100
Correspondence	... 226, 694
Death in Relation to Life, by the Lady	
Emily Lutyens	... 652
Devachanic State, The, by A. P. Sinnett	... 673
Esperanto: The Language of Hope, by	
Dr. Isabella Mears	... 499
Factors in Spiritual Progress, by Annie	
Besant	... 55

INDEX

	PAGE
Fourth South Indian Convention, The ...	220
Francis Bacon and the Cipher Story, by F. L. Woodward, M.A. ...	481, 612
“Gulistan,” Ootacamund ...	506
Illustrations, Our ...	400
 ILLUSTRATIONS :	
Buddha of Taxila, The ...	119
Colonel Olcott and Sumangala ...	1
First Group of the Order of the Brothers of Service ...	237
“Gulistan,” Ootacamund ...	480, 506
H. P. B. to George Arundale, aged six ...	591
Laying the Foundation Stone of Suryā- shrama ...	335
“Three,” The ...	473
T. P. H. Book-Shop, The ...	400
T. P. H.—The American Mail ...	355
Knights of St. John of Jerusalem, The, and the Last of the Grand Masters, by Lieutenant G. Herbert Whyte ...	635
Letters from India, by Maria Cruz ...	93, 200
Love, by Sri Prakasa, B.A., LL.B. ...	266
Mixed Musings on Theosophy, J. Giles	176
Nature of Mysticism, The, by C. Jina- rājadāsa, M.A. ...	507
New Art in Russia, by Anna Kamensky	148
New Tune, The, by John Begg, F.R.I.B.A. ...	379
Occasional Notes, by Alice E. Adair : III. The Impressionist Group ...	214
 POEMS :	
Autumn, 1916, by Eva Martin	36
Battle Night, The, by Mercurial	653
Lament, A, by Jivan Lal Kathju	265
Lost Dreams, by Kai Kushrou Ardaschir	185
Master and Servant, by M. L. L.	102
Night (Poem), by Melline d' Asbeck	293

INDEX

v

	PAGE
Pixie-Folk, by Dorothy Grenside	166
Waiting Sea, The, by Eva Martin	426
"Red in Tooth and Claw," by W. Wybergh	127
Religion and its Future, by the Rev. A. H. E. Lee	37
Rents in the Veil of Time :	
The Lives of Bee	82
The Lives of Arcor, I	196
" " " " II	323
" " " " III	443, 561
REVIEWS :	
("Book-Lore" and Quarterly Literary Supplement)	
Across the Border, by Beulah Marie Dix	584
Bible Prophecies and the Plain Man, by Marr Murray	587
Buddha and the Gospel of Buddhism, by Ananda Coomaraswamy, D. Sc.	575
Cantiniere de la Croix-Rouge, 1914-1916, by Marc Helys	700
Credo of Christendom, The, by Anna (Bonus) Kingsford, M. D.	228
Cycle of Spring, The, by Sir Rabindranath Tagore	347
Essay on the Beautiful, An, from the Greek of Plotinus, trans., by Thomas Taylor	351
Feast of Lanterns, A, rendered with an Introduction by L. Cranmer-Byng	107
Fresh Sidelights on Astrology, by Major C. G. M. Adam	349
Ghost Stories, by E. and H. Heron	470
Great Adventure, The, by L. P. Jewell	233
Hindu Mind Training, by An Anglo-Saxon Mother	230
Holy Qur-an, The, Part I	706
Honeysuckle, The, by Gabriele d'Annunzio	110
Illustrations of Positivism, by John Henry Bridges, M.B., F.R.C.P.	578

	PAGE
Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā, by F. O. Schrader, Ph.D.	103
Japan, by F. Hadland Davis	112
Jataka Tales, by H. T. Francis, M.A., ... and E. J. Thomas, M.A.	232
Materialism: Its Origin, Growth and Decline, by Darab Dinsha Kanga, M.A.	350
Mazzini's Foreshadowings of the Coming Faith, by E. A. Venturi	234
Modern Job, A, by Etienne Giran	702
More Rays of the Dawn: or Teachings on Some Old Testament Problems, by Rachel J. Fox	348
My Fairyland, by Fiona Malcolm	468
“Noh” or Accomplishment, by Ernest Fenollosa and Ezra Pound	580
On the Threshold of the Unseen, by Sir William F. Barrett, F.R.S.	699
Personality: Its Cultivation and Power, by Lily L. Allen	233
Principles of Occult Healing, The, edited by Mary Weeks Burnett, M. D.	113
Resurrection of Poland, The, by Maurice Maeterlinck, Professor Charles Richet, and Gabriel Seailles	351
Silent Voice, The,	706
Simple Study in Theosophy, A, by Michael J. Whitty	705
Spiritualism, Its Truth, Helpfulness and Danger, by James Henry Fletcher...	111
Starlight, by C. W. Leadbeater	465
Stray Birds, by Sir Rabindranath Tagore	227
Supreme Mystery, The, by J. H. Symons	469
Theosophy and the Problems of Life, by A. P. Sinnett	582
Theosophy in the Magazines 115, 235, 352, 471, 589, 707	707
War of Freedom, The, and the Unity of Christendom, by Walter Felce	469
Way to Nirvana, The, by L. de la Vallee Poussin	703
Weird Adventures of Professor Delapine of the Sorbonne, The, by Lindsay Johnson	586
Your Part in Poverty, by George Lansbury	108

INDEX

vii

PAGE

Some Parallel Thoughts from Theosophy and Shuddha Dharma Maṇḍala, by Sir S. Subramania Iyer, K.C.I.E., LL.D.	625
Some Reminiscences of a Veteran Theosophist: by Francesca Arundale,	
I. From Spiritualism to Theosophy	450
II. From 1881 to 1884	565
III. From 1884 to 1886	679
Some Thoughts on the Buddhist Doctrine of Pratītyā Samutpāda, by N. S. Marathey	515
South Indian Convention, Programme	118
SUPPLEMENT :	
Appeal, An	vii
Financial Statement, T.S.	i, iii, v, viii, ix, xi
New Lodges	ii, iv, vi, x, xii
Olcott Panchama Free Schools: Financial Statement	ii, iv, vi, viii, x, xii
Sydney Convention, 1917, by J. L. Davidge	457
Theosophical Educational Trust	464
Theosophical Summer School, Adyar	463
Theosophy and Child Study, by E. H. C. Pagan	18
Theosophy and Education, by G. S. Arundale, M.A., LL.B.	245
Theosophy and Politics	689
Theosophy and the Brotherhood of Humanity, by C. Jinarājadāsa, M.A.	599
Theosophy and the Modern Search for Truth, by C. Jinarājadāsa, M.A.	45, 167, 273

INDEX

	PAGE
Towards the Occult, by Bertram A. Tomes	281, 401
Trimūrtis and the Seven Rays, The, by Sir S. Subramania Iyer, K.C.I.E., LL.D....	314
Unconsciousness Preceding Devachan, The, by Annie Besant	299
Watch-Tower, On the	1, 119, 237, 355, 473, 591
White Lotus Day, 1917	341
“World as Imagination, The,” by Lily Nightingale	260
Yucatan Brotherhood, The, by Annie Besant	187

THE THEOSOPHIST

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CONTENTS—SEPTEMBER 1917

	PAGE
On the Watch-Tower	591
Theosophy and the Brotherhood of Humanity	599
Francis Bacon and the Cipher Story	612
Some Parallel Thoughts from Theosophy and Shuddha Dharma Mandala	625
The Knights of St. John of Jerusalem and the Last of the Grand Masters	635
Death in Relation to Life	652
The Battle Night (Poem)	658
The Church and its Work	659
The Devachanic State	673
Some Reminiscences of a Veteran Theosophist: III. From 1884 to 1886	679
Theosophy and Politics	689
The Theosophical Arts Companion	692
Correspondence:	
Theosophy and the Churches	694
Book-Lore:	
On the Threshold of the Unseen; Cantiniere de la Croix-Rouge, 1914—1916; A Modern Job; The Way to Nirvana; A Simple Study in Theosophy; The Holy Qur-an; The Silent Voice; Theosophy in the Magazines	699

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To George Arundale Esq.

Happy New Year to the
most Honourable George Esq.

As box of sweets is forthcoming
from Russia, a cold & pines country
where the undesign'd is supposed
to have evolved from. When
it arrives - you shall have it & when
you understand what you loving
old friend means — you shall
indeed be a chela

Yours respectfully

H. P. B. Arundale Esq.

H. P. B. to George Arundale, aged six.

VOL. XXXVIII

No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

DURING the past month the greatest anxiety has been shown throughout India because of the state of the President's health while interned at Ootacamund. For the first time in thirty-four years, she has been forced out of public life, and the sudden cessation of her manifold activities has caused a violent nervous shock, the effects of which are most deplorable. Her strength has greatly diminished and her vitality is alarmingly low. She has therefore decided upon a change in the place of internment, and will soon, with her two companions, move down to the plains to Coimbatore at the foot of the Nilgiris. This new place of internment will probably be less of a physical strain, as the climate will be warm and congenial, but it is hopeless to expect a full recovery of her health so long as the internment lasts and her normal activities are forbidden her.

The Government of Madras have at last published the letters of the President and her interned colleagues, which they wrote in response to the offer of relaxation of the internment order with reference to publications. It was this letter which was referred to in Parliament by Mr. Chamberlain, and quoted, not in its entirety, but as a misleading summary; a large number of Lodges in India at once cabled to the Secretary of State in London for the unmutilated publication of the President's letter, and I believe the Society in England also agitated for its publication. The following is the President's letter as at last published by Government, and also the letters of Mr. Arundale and Mr. Wadia.

Mrs. Besant, after acknowledging receipt of the relaxation of the Government Order, proceeds: I beg to state that I am as unable now as was His Excellency the Governor on June 16th last to discriminate between my activities, nor will I implicitly admit that while my so-called religious works are harmless, my educational, social and political writings justify the tyrannical action of the Madras Government towards my two colleagues and myself. All I write and speak is equally Theosophical and religious, being directed to the evolution of the spiritual intelligence in man, exerted in the spiritual, intellectual, emotional and physical departments of human life. They all form part of one great movement for human progress and liberty and order. I cannot separate religion from life, nor shut it up in a cell from which it may be released after due trial and strict examination by the Governor-in-Council or his officers. Nor could I submit books on subjects the most sacred to me to the scoffing of unbelievers. I am grateful to His Excellency the Governor of Madras for the true insight which realised that all liberty, religious, educational, social or political is one, is equally dangerous to an autocracy, and must be crushed. He has thereby made the present struggle one for liberty in all departments of human life, not for this or that political opinion. The Theosophical Society cannot identify itself with any special creed, religious, social or political, but it can and ought to stand for the sacred right of free speech for all opinions which do not excite to crime, and can see that His Excellency's instinctive attack on religious liberty shows the true spirit of autocracy, and hatred of all freedom. It has therefore allied itself in this struggle in an *entente cordiale* with the National Congress, the Moslem League and the Home Rule League in one solid body, united in resistance to autocracy, and in defence of the liberty of the

1917

people, and I, as President of the Theosophical Society, will conclude no separate peace. As I observe that the Government order has been sent to the Editors' tables, I presume that you will also forward this letter to the Editors, as it explains why I cannot take advantage of the relaxation of clause (d) of the Order of the internment.

Mr. Arundale in his letter begs to inform His Excellency the Governor of Madras in Council, that as a Theosophist and having been privileged for many years to live under the example of his Hindū and Mussalmān fellow-subjects, with whom religion is their daily life, he has striven to make Theosophy the motive power of all his actions, whether public or private. It was in order to live more truly his conception of the Theosophic life that Mr. Arundale joined the Home Rule League, that by working for Home Rule for India he might share in the struggle for freedom and justice, without which all growth is impossible, whether for individuals or for nations. For a similar reason, Mr. Arundale has been working many years to free Indian education from the devastating agencies now oppressing it. Mr. Arundale is a Theosophist and therefore an ardent and uncompromising supporter of Home Rule for India and Indian education for Indian youth. Like the French Republic Mr. Arundale is one and indivisible, and he cannot be interned in compartments. His writings and speeches are all Theosophical or religious, whether labelled Home Rule or education or in any other way. The discrimination is thus from Mr. Arundale's standpoint impossible, and he declines to allow His Excellency the Governor of Madras in Council to make or attempt to make distinctions he himself is unable to perceive. Mr. Arundale trusts that the same publicity will be allowed to the above expression of refusal to accept the proffered relaxation as was given to the offer of relaxation itself.

Mr. Wadia says that, being an Indian, he cannot make a compromise with his conscience. As a Theosophist, he is unable to differentiate between secular and sacred, as he looks upon everything as sacred and with him politics is a matter of religion and spirituality.

* *

As the policy of the Theosophical Society is now so much discussed, it is useful to recall previous indications of the Presidential policy. We therefore reprint here part of the Watch-Tower Notes from our issue of January, 1915. The first paragraph deals with a forecast by Mr. Leadbeater, of events now obviously beginning to shape themselves.

We wrote :

A remarkable prediction was made by Mr. C. W. Leadbeater, regarding "the Federation of Nations," and published in March, 1910, in THE THEOSOPHIST. He wrote: "Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation." . . . A noteworthy minor point in the prediction is: "All necessities of life are controlled, so that there can be no serious fluctuations in their price. All sorts of luxuries and unnecessary things are still left in the hands of private trade—objects of art and things of that kind."

Later on we read:

The following paragraphs have appeared in *The Adyar Bulletin*, but I reprint them here that they may reach a larger circle, for they touch on vital matters :

There are two views of Theosophical work, one narrow and one wide, which are current in the Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly. The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech ; to write articles, to give lectures, on Reincarnation and Karma, on the Life after Death, on Yoga and Interpretation of Symbols, on the Planes, Rounds and Races—this is Theosophical, and this is the only proper work of the Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden paths, and is of doubtful desirability. The other view is that the Divine Wisdom, "sweetly and mightily ordering all things," exists in the world for the world's helping, and that nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work which is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world. At one time, when the great truths of religion have been forgotten and when materialism is strong, it will be its chief work to spread the forgotten truths and to assert the predominant value of spirituality. At another, when a people is to be prepared for the Lord, educational methods and improvements will claim its earnest attention. At another, it will be called to work for social reformation along lines laid down by Occultism. At yet another, to throw its energies into political effort. For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their

1917

activities. And since the T.S. is international, it can only suggest great principles, and leave its members to apply them for themselves. It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy or Democracy—on all this the T.S. pronounces no opinions. It can only say: “Son, go and work for Brotherhood; think out the best way for yourself, and act.”

It is obvious that since I entered the T.S. I have encouraged the wider view, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters, for education, and for many social reforms, as, in India, the abolition of child-marriage and the reform of the caste-system, and in England for the abolition of vivisection, for reforms in penology, for justice to coloured races, for the introduction of Federation into the Empire, and for a system of electorates which should weigh heads as well as count them. Since elected to the Presidency, I have endeavoured to organise the many activities of those who agreed with me in Theosophising public life, so that no activity should compromise the neutrality of the Theosophical Society, while members should remain perfectly free to work in any of them; and the result has been a great influx into the T.S. of energetic workers, and especially of young workers, who find their inspiration in Theosophical teachings, and their happiness in translating them into practice.

Both these lines of thought, the exclusive and the inclusive, have their place in the T.S., and it is eminently desirable that both should be present in the Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them—the Theosophising of all religions: the second ensures the application of those teachings to public work, the permeation of all public activities with them—the Theosophising of life. While the T.S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now that the T.S. is large, and its environment fairly friendly, the second is necessary for the growth of its influence. The first prepares for the new form of religion—the second for the new form of civilisation. They are complementary, not hostile. But let neither depreciate the other, nor minimise its value. Let each do its work, and recognise that the other has also its place and its work.

* * *

The Lord Bishop of Calcutta spoke on August 4th, the third anniversary of the war, on the present

political situation in India. His words—so perfectly natural in one to whom the service of his Master, the Christ, is paramount to every earthly consideration—have evoked bitter resentment and criticism from Anglo-India generally. These are his Lordship's words :

But it is not only against the German method of conducting war that we are fighting. We are fighting against the German principle that the strongest nation ought to subdue and enslave weaker ones. If this principle were accepted, there would be no end to wars, and the strongest nation might always plead the excuse of Germany, that it was making these conquests with the object of spreading its own superior civilisation. We stand for the right of nations to live and grow according to their own God-given nature, whether they be great or small. Here again we must keep our own consciences clear. We have become the paramount power in India by a series of conquests in which we have used Indian soldiers and had Indian allies. We have remained the paramount power in India because the Indian peoples needed our protection against foreign foes and against internal disorder. We must now look at our paramount position in the light of our own war-ideals. The British rule in India must aim at giving India opportunities of self-development according to the natural bent of its peoples. With this in view, the first object of its rulers must be to train Indians in Self-Government. If we turn away from any such application of our principles to this country, it is but hypocrisy to come before God with the plea that our cause is the cause of liberty.

But while our cause has remained the same as we have professed it since the war began, recent events have given it a new meaning. The adhesion of the United States to our side and the revolution in Russia have added a new element to the idea that we are fighting for liberty. We have hitherto been fighting for the liberty of nations from enslavement by other nations. Now we realise that we are also fighting for the liberty of the masses of the people within each nation. We are fighting for the democratic idea.

With eyes enlightened and with hearts uplifted, understanding our great cause more clearly than in the beginning of the war, let us pray that we may be more worthy of the cause.

Every right-thinking man will show deep sympathy with the Bishop of Calcutta for the pain given him by

1917

the denunciations of "priestcraft" that have been hurled at him from the Anglo-Indian papers; but his action in speaking unpalatable truths is an encouraging sign that those put in spiritual authority over their flocks will once more speak openly and boldly. The world has lost much by the Churches restricting themselves merely to Church interests and religious propaganda; it was not so in Christendom once, and there was a time when the Bishop was an "overseer" in fact and not merely in name. Here in India there has never been the separation of religion from politics, and the policies of kings have been denounced by holy men when meriting denunciation. Once upon a time in Christianity, especially in its parent, Judaism, this was clearly recognised; and the prophets of old raised kings up out of the dust or hurled them back into the dust again. With war and confusion everywhere, in the mental and emotional as well as the physical world, perhaps the leaders in religion will once more take charge of the affairs of the world, and show that the man of God is also the wisest man in the world.

* * *

This month the war entered upon its fourth year; the final issue of it all was settled even before the war began, for when there is a conflict between the forces of evolution which send humanity upwards and those that drag it back, there is but one result; though the struggle may last long. At the beginning of the war England specially, among the Allies, felt the strength of her purity of motive as she sprang forward to battle for Liberty; if only that inner strength had kept continuously near to its true source we should have had the end of the war long ago. For that inner strength comes from the life of God, and to be a channel for it, the nation must never cease her high endeavour to be just before God as before man too. If only England had recognised what invincible forces could have been hers had she done the great thing by India, then instead of the war entering upon another winter, we should now be busy at the brighter aspects of Reconstruction. The destiny of a nation as of a man is moulded

by karma, and what a nation refuses to sow she cannot reap.

India has given of her men and money—and of money how much she has given in proportion to her wealth, only those who know the poverty of India will realise—but had only England at the beginning of the war called round her as comrades and equals the millions of India, India would have given her what is more precious than money, and more really effective to win a war than munitions, and that is her prayers and her spiritual co-operation. For it is not mere guns that in a world-war such as this will decide the issue; it is only that side in the conflict which fundamentally has more in its reservoirs of spirituality that will gain the day. Many a blunder has been committed consciously or unconsciously by England in respect of India, but no greater blunder was committed than when England failed to open the floodgates of Indian spirituality; for India understood the righteousness of the war. If only, when the war broke out, England—nay, far more the English in India—had held out the hand of comradeship to the millions of this mighty land, and had worked side by side with Indians for India's goal of a national life, how swiftly the mighty forces of reconstruction would have swept the cause of the Allies on a tide of victory. But to speak, in these days, of spirituality as more effective than munitions, is to speak before the wind. Yet here and there voices have been raised, as so often by our President in the columns of this "Watch-Tower," and now too by the Bishop of Calcutta. Is it too late to undo the past or to grasp the opportunity which is swiftly flying by? May the King-Emperor, in far-off London, beset by the anxieties of his position, be given the insight to understand the most fundamental fact about the issue of this war, so far as the British Empire is concerned, that "as Britain deals with India, so will the High Gods deal with her".¹

¹ "On the Watch-Tower," July, 1915.



THEOSOPHY AND THE BROTHERHOOD OF HUMANITY

By C. JINARĀJADĀSA, M.A.

SINCE the commencement of the Theosophical Society two divergent views as to its aims have striven for mastery. The first considers that the Society is a body of seekers after Truth, and that they can best serve the world by the accumulation of Theosophical knowledge and by expounding it as a philosophy; but the second hold that the Theosophical Society is primarily a movement to make Brotherhood a living factor in the world. I think it can well be said that these two tendencies are vividly represented respectively by the Vice-President and the President of the

Theosophical Society—a fact of great significance, showing that within the organisation there is not and can never be anything akin to a dogma.

Nevertheless within the Society it is legitimate for the supporters of either view to expound their ideas; we are by now accustomed to frank and free discussion, without imputing unworthy motives to those who differ from us. If I resume the discussion it is because of certain remarks by the Vice-President in the July number of the *Vahan*.

Our Vice-President, Mr. A. P. Sinnett, has rendered unique services to Theosophy, and these can never be forgotten by the historian of the Theosophical Movement. Mr. Sinnett has insisted from the beginning that the great service the Society can do for the world is by giving it that scientific statement of Occultism which Theosophy alone possesses; he has therefore laid emphasis on the nature of the Society as a body of seekers after Truth. He has upheld the view that the Theosophical Movement should be an aristocratic rather than a democratic one, since the world could scarce be influenced by the mere number of members within our Society, irrespective of their rank and standing as cultured people of the world. Therefore Brotherhood has signified to him a fact on the spiritual planes, but not what it has signified to many, which is the practical expression of fraternal organisation and co-operation in human affairs.

Since Mr. Sinnett holds that "the gross democratic meaning attached to the term 'brotherhood' is an insult to Theosophical teaching," it is logical that he should say that the only duty of Theosophists is

to study and promote the study of the super-physical spiritual science gradually unfolded for our benefit and through

1917

us for the benefit of all mankind. The fulfilment of that duty should be compatible with perfect harmony of feeling within the society, where it is needless and undesirable to discuss varied beliefs as to how the physical welfare of the community may be best promoted. We should not furnish unsympathetic critics of our real work with an excuse for pretending to regard us as a body of people entangled with questionable schemes for subversive changes on the physical plane.

My aim in writing this article is to point out the strong emphasis laid by the Masters of the Wisdom on the practical side of the Theosophical Movement, ever since the beginning of the Society. When the main body of teaching given in the early days by the Masters of the Wisdom was received by Mr. Sinnett and his English friends at Simla, the English Theosophists did not specially respond to the ideals of Brotherhood to be worked out on the physical plane, which meant a reversal in many ways of the relations existing between Anglo-Indians and Indians. They held that the practical work of the Theosophical Society was to meet modern science half way, and to give the Western world unchallengeable proofs of the existence of superphysical realms of nature, for such proofs implied a change towards spirituality in the modern intellectual men's attitude to life. The Adepts did indeed reveal a part of the hidden science, sufficient to show how little modern science knew of the truths of things ; and it is evident from Their letters that They thought that enough had been done by Them to give the knowledge required for the western world. On this point, however, the Anglo-Indian Theosophists differed, and the Masters on several occasions frankly declined to accept the western standpoint as justifiable. Of the letters from Them referring to this topic, the most noteworthy is that sent in 1881 by that great Adept to whom, as the

Master K. H. has said, "the future lies like an open page". I publish the letter in full.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.O. who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth had hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not

even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—*Nirvana*. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Par-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the *Nirvana* of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddh, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the

almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma

1917

Páni, or Avalokiteswara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—i.e., the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind" (R.D.)¹—in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. O for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilised races less than any other—have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Referring to this letter, the Master K. H. said later:

Our Society is not a mere intellectual school for Occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs

¹ [Rhys Davids.]

aid from us in any field of discovery. "He that hath ears to hear, let him hear."

Mr. Sinnett is perfectly right when he holds that the Objects of the T.S., when they were formulated in 1875, laid very little emphasis on the Brotherhood of Humanity, and that we started as a Society "to discover the nature and powers of the human soul". This, however, is no proof that the Masters had not intended from the beginning to make the principal purpose of the Society work for Brotherhood. With reference to large undertakings affecting human welfare, the Masters, except on those rare occasions when They work in the outer world, have to guide Their human agents from the invisible, and so leave great latitude to them in the starting and carrying out of the plans. In general the Masters pay little attention to details, so long as the movement under Their guidance proceeds as They wish. However, seeing that They always work with a plan clearly before them, the aim and purpose is ever present, but They can and do afford to wait to mould human events to fit slowly into Their plans. For instance, the great ceremony of the Mass was not composed by the Lord Christ and given as a revelation complete in its beginning; the ritual was slowly amended during some eight centuries, and in fact is still being amended under His orders in the twentieth. But this does not mean that the Founder of Christianity had no clear idea in the beginning how the Mass was to be performed and what was the perfect ritual for it; it merely shows that even He has to wait till His agents on earth are able to grasp His true thought and purpose.

In a similar way the Masters of the Wisdom are perfectly clear as to what the Theosophical Society has

yet to do for humanity in the course of its future, and slowly Their influence, as opportunity occurs, those in charge of the Society's welfare to bring the Society more in line with Their wishes by emendations of Rules and Constitutions, etc. In a movement like ours, which is directly under Their inspiration, stated Objects and Constitutions are but means to help us to do Their work better. Of course as a democratic organisation its various officers are bound by such rules; but it surely would be unwise for Theosophists who believe in the Masters to hold that there is anything at all sacrosanct in such rules, so that they should never henceforth be changed. Indeed we have made a profound change in the way our First Object used to be stated; once upon a time it was "the nucleus of a Universal Brotherhood," implying that the Brotherhood is but an ideal to be reached in the far future; now it is "a nucleus of the Universal Brotherhood," and all will agree that this declaration of the eternal fact of Brotherhood, of which one among many nuclei is the T.S., represents far more accurately the thought of the Masters of Wisdom.

The special need of the Theosophical Movement for the world's welfare could not be better proved than by the powerful democratic movement which has been sweeping through all nations during the last half a century and more. Whatever good there was in the old aristocratic and oligarchical ideals of national life, a new ideal is taking their place; and as this next stage in human development is a part of the Divine plan, Theosophy can show the spiritual basis underlying Democracy. Whether the T.S. had appeared or not, the present democratic wave would still be here; but

since there are Theosophists in the world, it is their special duty, as also their high privilege, to uphold the spiritual aspect of the democratic ideal, forgetting which, men are apt to be unjust to each other. If we stand apart from the life of the world to-day and retain our Wisdom exclusively for a few only, while the few will gain, the many will be deprived of what they need most, which is to have again and again set before them the ideal of God our Brother Man. For it seems to me it is through the worship of this new God that we shall adjust best all human relations for the furtherance of the welfare of the majority of mankind ; it is only thus that wars will end, and poverty be abolished. Little doubt that many mistakes will be made as we live the new Gospel ; but it is just for that Theosophy has come, to reiterate, in spite of every failure, that Brotherhood is the Law, and that the time has come for us all to work together so that God's "will be done in earth, as it is in heaven". So must we Theosophists, in our limited range of activities, do that will ; and it is for us, as the Master of Masters has said, to "establish a form and set an example."

I do not think anyone who knows of my work for the T. S. will say that I have been more partial to the devotional or practical side of Theosophy than to its wisdom aspect. The wisdom of Theosophy is to me "the breath of God," and the wonders of Theosophy as a science ever increase the more I study. If I come forward, then, as an exponent of the view that the T.S. fails of its purpose unless its members do practical philanthropic work, it is only because it seems to me that the acquisition of wisdom by an individual or by an organisation depends upon the law of karma. A

1917

man having a certain content of wisdom must grow a larger capacity before more wisdom will come to him; and the only means of growing is by putting at the service of others such wisdom as he has. The good that he does to them gives him a karmic right to more wisdom, and it is only in this way that a man grows in wisdom. Exactly the same has it been with regard to the T.S.; if to-day we have a vaster knowledge of Theosophy than when *The Occult World* was written, it is only because in the intervening period we have given practical expressions of Theosophy. The problem of education is all illuminated now by Theosophy, but only because a few Theosophists like Colonel Olcott, with his schools in Ceylon and for the outcastes in Madras, and Mrs. Besant with the Central Hindū College, have helped in Education, and have tried to give a Theosophical tone to educational practices. Our members in England now see the vital value of Theosophy for reconstruction to-day, but only because they have attempted in the past many schemes of social service. The more departments of life we discover in which to apply Theosophy, the more the Ancient Wisdom grows within our minds, and the more the Masters can give us of new information. It is this inevitable connection between cause and effect that should never be forgotten when sometimes in our discussion we are apt to argue as if there were an abstract Theosophy; there is no such thing, for what is called Theosophy is but one mode of the manifold life of God, and His Wisdom is not an abstraction in the heavens but a living Life that gives Its message of Joy through the atom and through the flower, as unhappily also its

message of Doom through the sights of horror which we see in slums.

From this aspect of our Theosophical studies, practical work is essential in the Theosophical life, and the day in which a Theosophist has done nothing for the cause of Brotherhood is a wasted day in his eternal life. Nor does it matter what form his activities take; according to his capacity and temperament lie his work. Work for religion, for science and art, for social reform, for politics, in fact for reconstruction of every kind, is Theosophical in the fullest sense of the word. For the definition of "Theosophical" is what makes for Brotherhood and for a larger outpouring of the Divine Life in the hearts and in the conditions of men.

With reference to this larger Theosophical work, it is interesting to see what emphasis the Masters have laid from early days on the work that English Theosophists could do for India. The Masters M. and K. H. have never made a secret of Their passionate attachment to India. The Master K. H. refers in one of His letters in *The Occult World* to a "section of our fraternity that is especially interested in the welfare of India". In that letter there come these memorable words:

Tracing our lineage through the vicissitudes of Indian civilisation from a remote past, we have a love for our mother-land so deep and passionate that it has survived even the broadening and cosmopolitanising (pardon me if that is not an English word) effect of our studies in the laws of nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

It is the same great desire for the welfare of the millions of India that makes the great Adept whose letter I have quoted already at length say: "O for the noble and unselfish man to help us effectively in India

1917

in that divine task. All our knowledge, past and present, would not be sufficient to repay him." As it happened, the man "to help us effectively" in the "divine task" turned out to be a woman; and how truly it can be said that both knowledge and strength have been given her by Them as a token of Their recognition. And the hundreds of her Theosophical followers, and the thousands outside their ranks, have also felt something, as they work for this ancient Motherland, of that Blessing from beyond the great White Range.

Surely there could be no more inspiring conception of what Theosophy stands for than the goal which the Master K. H. has pointed out to us—"One universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love, for humanity as a whole. For it is humanity which is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."¹ Having once heard this trumpet call to action, shall the Theosophical Society ever limit anyone in his noble work for the salvation of humanity? And could there possibly be a nobler task entrusted to our charge than working for "a more benevolent intermingling of the high and the low, of the Alpha and Omega of Society"?

C. Jinarājadāsa

¹ *The Occult World.*

FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD, M.A.

(Continued from p. 498)

*"A bard-prince who wore amongst secret followers
a crown."* . . .

*"Find out Fr. his true history and rewriting the
most part spread a great truth."*¹ (cipher in Re-
suscitatio, 1657.)

IN continuation of my previous article in this magazine, I wish to deal chiefly with the cipher matter contained in the later and posthumous works, as presented by Mrs. Elizabeth Gallup in Part 3 of her *Bi-literal Cipher*, and proceed later to the interesting part concerning the hiding-places of the MSS. of the works claimed as his own by Francis (Bacon) Tudor, Lord Verulam.

Elizabeth had died and James had been brought to the throne, the object for which "that fox" Cecil had worked for years. The question arises, how far did James know of Francis' secret? According to Mr. Udny,

¹ Thanks to the courtesy of Messrs. Gay and Hancock, the publishers of Mrs. Gallup's *Bi-literal Cipher*, I am enabled to make these quotations from her works. I understand that she is still busy deciphering and that we may look for further interesting disclosures.

who wrote recently on this subject in *The Channel*, James and Robert Cecil knew of Bacon's claim and actually crowned him King at the Tower of London in secret and under compulsion, and then forced him to abdicate, destroy his proofs and sign allegiance, promising to abandon his claim to the throne. There is no mention of this in the bi-literal cipher so far as I have studied it in Mrs. Gallup's published works; the evidence of which is that the proofs of Bacon's royal birth had been stolen from him years before. However, in Vol. 1, p. 75, he says that the word-cipher would give facts not elsewhere stated: "Th' great cipher shall contain most importa't matters that will not elsewhere bee found, because this king is nothing lacking in diligence to suppres any printing that would acquaynt very youthfull yeomen with this strange clayme." . . . This shows that James knew what Cecil knew. But read the following passage (Vol. 1, p. 102). So long as Elizabeth lived, there was danger: "I had co'stantlie much o' feare lest my secret bee s'ent'd forth by some hound o' Queene Elizabeth: my life might paye th' forfeit and the world be no wiser then before. But that danger is past long ere now and nought but the jealousy of the king is to bee feared, and that more in dread of effecte on the hearts of the people then any feare o' th' presentation of my claime, knowing as he doth, that all witnesses are dead and the requir'd documents destroy'd."

The loss of the proofs is thus referred to in *De Augmentis*, 1623: "(Leicester) 'he it was who procur'd that certificate of birth from th' Court physitian, th' sworn and witnest testimonies cf both midwife and th' attendant . . . and my adve'titious arrivall shortly

precedent to birth to well belov'd Ladie B., (th' dear friend by whose hand I was saved) of her still-born child". . . . He trusted to the last that Elizabeth would relent and acknowledge him. She had sworn a solemn oath that he should never inherit, and he had himself sworn, on pain of death, to keep the secret, hence his desire to keep the cipher close while she lived. Now, the few who were privy to the facts and who could have testified, were dead. He says: "A like accidental death tooke the Earle, soe that none, in whom nature could (so to speak) prompt his stammering tongue, was left to plead our cause. Also papers (which were at that distant day evidence of most or chiefest weight) being stolen by the emissary and base hireling of one (Cecil) who hated both sonnes, were destroyed in the presence royall. We lost our last available proof or testimony therein."

Robert Cecil poisoned the mind of the Queen against Francis.

"To Robert Cecil I owe much o' this secret, underhand, yet constant opposition: for from th' first hee was th' spy, th' informer to th' queen, of all the boyish acts of which I had least cause or reason for any pride. . . . In truth, Cecil work'd me nought save evill to th' daie which took him out o' this world.

"Through his vilde influence on Elizabeth, hee fill'd her minde with a suspition of my desire to rule th' whole world, beginning with England, and that my plan was like Absalom's, to steale th' hearts of the Nation and move th' people to desire a king. He told her that my every thought dwelte on a crowne: that my onelie sport amid my school-inates was a pageant of royalty: that 't was my hand in which th' wooden

1917

staffe was plact, and my head that wore th' crowne, for no other would be allowed to represent princes or their pompe". . . .

"These true words would cost us dearly, were one of th' tales so much even as whisper'd in some willing eare: yet for the sake of truth, humanity and justice, yea honour also, we resolved to write these histories, and thus disguised leave them for wits in th' ages adown Time's great rolling rive'. . . . Tis hope that helped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie.

"And 'tis to posterity I look for honor, farre off in time and in place; yet should Fame sound her sweet ton'd trump before me here and at this time (and there is that in midst wondrous dreams maketh such strong protest against th' doom of oblivion) it is made most plaine to mee th' hour shall yet strike, when England shall honour me, their ill-fated Prince, whom all the Destinies combined to curse, and thwart each effort to obtaine that title—Prince o' Wales—which was in truth many a day rightlie my owne. . . . And afterwards my stile should justlie have beene Francis First of England—and yet of this no words availe. Too late it would bee—now that all our witnesses are dead, our certificats destroy'd—to bring in a claim to th' English throne. It would soone bring my death about". . . . (Cipher in *Two Gentlemen of Verona*, 1623).

"The many spies employ'd by our mother, the constant watchfull eies she had upon us, marking our going out and our coming in, our rising up and all our movements from the rising of the sunne, to his rising upon the following morning: not a moment when we

could openly write and publish a true, accurate history of our times, since nought which Her Ma. disapprov'd could ever finde a printer. . . . This then is th' onely cause of my secrecy, but it is much too great an attempt now to reveale all this openly". . . . (Cipher in *Natural History*, 1635).

In *Nov. Organ.*, 1620, (cipher) he says: "My life had foure eager spyes on it, not alone by day but by night also. (Vol. 1, p. 109); a number of papers were seiz'd, and many have beene subsequentlie destroyed, so that we could not wel lay clayme to th' scepter and establish it beyonde a doubt, ev'n whylst our parents be known to be royall and honourable, being truely wedded."

Again, he refers to his resignation and the Union of England and Scotland under the rule of James: "Th' face of our clayme clouded, so that, questioning of England's prosperity, we doubted our proper right to sever Brittaine, fortunateliue united, but unfortunateliue kinged."

Elizabeth refused to change her mind, and so it happened that the choice fell on James; (Vol. I. p. 135) "yet I am persuaded we had wonnne out if her anger agaynst the Earle our father (who ventured on matrimony with Dowager Countess of Essex, assur'd no doubt it would not bee declar'd illegal by our warie mother) had not outlived softer feelings. For in the presence o' severall that well knew to whom she referr'd when she was ill in minde as in body, and th' council askt her to name th' king, shee reply'd: 'It shall be noe rascall's sonne,' and when they preas'd to know whom, said: 'Send to Scotland.'" (Cipher in *The Parasceve*).

The year 1623 saw the publication of the First Folio Shakespeare and of the *De Augmentis*. In the cipher story contained in *Novum Organum*, 1620, he speaks of these two books as shortly to be published. "So few can bee put forth as first written without a slighte revision, and many new being also made ready, my penne hath little or noe rest. I am speaking of those plaies that were suppos'd Wm. Shakespeare's. If these should be pass'd over and none should discerne the secret epistles, I must needs make alphabets shewing th' manner of employing th' Cypher." As to the reason for bringing out more plays under the name of Shakespeare, who had now been dead seven years, he says:—(In the cipher of *Novum Organum*, 1620)—"By following our good friend's advice (? Jonson or Rawley) we have not lost that maske tho' our Shakespeare noe longer liveth, since two others (Heming and Condell ?), fellowes of our play actor,—who would we doubt not, publish those playes,—would disguise our work as well." And previously, in *Pericles*, 1619, he has written: "All men who write stage-playes are held in co'-tempte. For this reason none say 'how strange!' when a plaie cometh, accompanied with gold, asking a name by which one putting it forward shall not bee recognis'd, or thought to bee cognisant of its existence. For this cause, if rare stories must have a hidi'g, noe other could bee soe safe, for th' men who had won gold in any way did not readily acquai't any man, least o'these a stranger, with his source of wealth as you may well understand."

Later on he wrote in *De Augmentis* (London edition, 1623): "It seem'd to mine own judgment expedient that the name long in such use should not be thrown off or

set apart, but as new plays came out under the former, though the tombe's edifice of stone imprison'd him upon whom at birth the name had fallen, meseemed 'twould bee thought strange, and that queries of some kind might at some time, or on some occasions, arise. *But surprise Sleepeth and Query is dead.* . . . never yet have I seen a quaerie put to another or doubt."

Apparently no one had suspected the cipher to be in the plays, for it had been hidden carefully, in scraps inserted here and there; for he had to "conceal as well as reveal" and (as he says elsewhere) had to find the straw as well as make the bricks. Thus he writes (*op. cit.*), p. 132 of Mrs. Gallup's First Volume:

"It is not easie to reveal secrets at th' same time that a wall to guard them is built. . . . It seemeth at last necessarie—and but little danger doth lurk in th' revelation—to put forth a full treatise on my worthie cyphars to show that to use all ordinarie methods of giving one's message to th' world sufficeth not, if one wish to pick out and choose his owne readers.

"Therefore there is soone to bee a little work which shall set clearlie forth these artes that have held manie, manie a secret from my times to carry it on to th' great future. If there bee none to decipher it at length, how many weary days will have beene lost: yet,—such is the constancy of hope in our brests—we hold to th' work without rest, *firmly trusting that coming times and th' future men of our owne and other lands shall at last rewarde these labours as they soe manifestly shall deserve.* . . . [italics mine]

Yet after all he now wished the secret to remain dark till he had passed away. . . . "yet at the

bottome of every other desire is a hope that this Cypher shall not have beene seene or read when my summons shall come. . . . I am torne betwixt feare that it bee too well hid and a desire to see all my devices for transmitting this wondrous history preserved and beque' th'd to a future generatio' undiscover'd." (1620)

Here I will add a few extracts, dealing with his personal feelings, from Mrs. Gallup's second volume (*De Augmentis*, 1623).

He complains of G. V.'s (George Villiers, Duke of Buckingham) "slow feeling" and of King James' "constant coldness," of the love of his brother Robert and of his mother Elizabeth's fault—"had my own remonstrances been heeded, both would have had th' black page white"; and regrets his own action that caused Essex' death—"him whose weakness kept him from sacrifice or giving life for life, fearing it might be in vain". He is weary of wrongs "which have, by my own heart's loss, giv'n manie theemes to frame dramatical works, great sorrow and pain (*Othello*, *Hamlet*, *Macbeth* and *Lear*), and the story of my fall (in *Henry VIII*) as it doth find in former times severall Car(dinal) W(olsey)'s all overthrowne might conduce to a better ce' sure (opinion) of justice".

In the same work he refers to the plays which dramatised his own life, *viz*:

Tempest: "My hidden story." "Youthful vigour, the strength of man, his virile more advanced age, all dissolv'd or vanish'd, as vanisheth dreams of the night houres, visions of other dayes, or anie similar illusio' or baseless fabrick."

Winter's Tale "showeth how even an owne parent would have cast me out".

Romeo and Juliet: "That unfortunate early love for ill-fated Margaret may be clearlie seene through manie stage plays where the theme is a like unfortunate love—happy at the outset, unfortunate in the end."

Lear: "Kings that have bowed proud heads to endure a private fortune men enjoying honour—such honour as but of late were mine—left naked and unfriended in their age."

Hamlet: "A prince dishonoured by his royale mother as was Hamlet."

Careful reading of the Shakespeare plays will convince one that certain of them were written off one after the other, while the same thoughts were in the writer's mind. The same phrases and ideas occur under like situations. He tells us that he wrote about six in one year. In the heyday of his youth, when he was at the French Court, fascinated by Marguerite, "fair Rosalind," he wrote those joyous plays, *Midsummer Night's Dream*, *Merchant of Venice*, *As You Like It*, *Romeo and Juliet*, and *Twelfth Night*. "In plays I wrote about that time, the story of bane and blessings, of joies and greefes, are well set forth. . . . Thorow love I dreamed out these five other plays, fill'd up—as we have seen warp in some hand-loome, so as to bee made a beautious color'd webb—with words Marguerite hath soe ofte, like to a busy hand, shot dailie into a fayre-hued web, and made a riche-hued damask, vastlie more dear (M. N. D., 1600, quarto ed.)

"*My love was labour lost*. Yet a certaine degree of sadness is to th' young pleasurable, and I desir'd by no means to be free of the paine". . . . (*Taming of the Shrew*, 1623).

1917

"Also a fewe small poems in many of our early workes of various kinds, which are in th' French language, tell a tale of love when life in its prime of youth and strength sang sweetlie to mine eare, and in th' heart-beats could one song e'er be heard—and yet is heard". F.St.A. (*Merchant of Venice*, 1623)

I will add one more extract, written at a time when he had begun to despair of establishing his claims, for the Queen showed no signs of relenting. It is from Spenser's *Complaints*, 1591, in the epistle dedicatory, which is in italic cipher. [Mrs. Gallup gives this passage at the end of her second volume in facsimile, as a proof of her method of extracting the cipher story.] It runs thus :

"If it bee lost, we dye and make no signe. A man doth slowly eat his very inmost soule and hart, when these shall cease to bee a friend to whom he may open his inner thought, knowledge, or life, and it is to you, by means little knowne and lesse suspected at present writing, that we now addresse an epistle. But if you be as blinde to this as others, *this labour's lost, as much as lov's in th' play we have staged of late.*"

I have now, in this patchwork of quotations, shown enough to give an idea of the extraordinary interest attaching to the study of Bacon's true story, painfully unravelled by Mrs. Gallup during the last thirty years, spread through more than sixty volumes which she has deciphered, at one time losing her sight owing to her close applications, but overshadowed, as I believe, by the help of the Great Master, seen by some still in a solid human body, by others in waking visions and again by others "in midst wondrous dreams of jewell'd hours". He himself writes, as he believed

that even after many days the power of his thoughts would overshadow his decipherer: "We still stand close at hand (our wishes should wield some power) for th' protection rightfullie ow'd to th' workes, yet it is to bee desire'd that obscurity may wrap them round awhile, perchance untill my life of Time may slip unnoted and unregretted from th' earth. One doth not have wild passionate desires and longings for power, when the light from th' Eternall Throne doth fall on him, but we would leave a name and a work men must honour. "'tis th' hope that helped me to woo poetry, to pursue Muses, to weave dramas, to delve deep in sciences, to pore over philosophie." (Two Gentlemen of Verona, 1623)

Bacon is said to have died in 1626, but the evidence of this is conflicting. We know no more of the circumstances of his death than of Shakespeare's. In her well known book, *Francis Bacon and His Secret Society* (1911), Mrs. Pott says in the preface, p. 5: "Current history fixes the date at the year 1626: but each one of four different writers (contemporaries and all moving in the same learned circle), when reporting Lord Bacon's death, assigns a different place for the event. One says that he died at the house of Lord Arundel at Highgate; another that he died at the house of his friend, Dr. Parry, in London; a third that he died at the house of his cousin, Sir Julius Cæsar, at Muswell Hill; and a fourth that he died at the house of his physician, Dr. Witherbourne. Not one of these authorities either confutes or confirms another.

"Long research, collation of books and records, and finally corroborative and emphatic assurance from two authorities as important and as indisputable as any,

1917

BACON AND THE CIPHER STORY

623

have independently testified to the truth of conclusions arrived at by the present writer as to the death of Francis St. Alban—that he did not really die in 1626. The witnesses agree not together, yet neither do they check nor correct each other. We say then they are in league: they are of that fraternity which is bound 'to Conceal as well as Reveal' the secrets of their Great Master. In 1626 he died to the world—retired, and by the help of many friends, under many names and disguises, passed to many places. As a recluse he lived a life of study, revising a mass of works published under his pen-names, enlarging and adding to their number. They form the standard literature of the 17th century.

"Collation of many works and editions led and gradually forced the present writer into the belief that Our Francis lived to a very great age, that he was certainly alive and working in 1640, and that evidence spoke in favour of his still influencing his Society in 1662. Some years after these conclusions had been reached and communicated to some learned German correspondents, one wrote recalling this correspondence and making this clear and positive statement: 'Francis St. Alban, the Magus, The Miracle of Men, died at the age of 106—7 in the year 1668.' A portrait was also sent representing him in Geneva gown and shortened hair, as he appeared when he retired from the world, taking the name of Father X. His portrait in extreme old age figures as the counterfeit presentment of the Rosicrucian Father Johann Valentin Andreas, at the beginning of a work passing under this pseudonym."

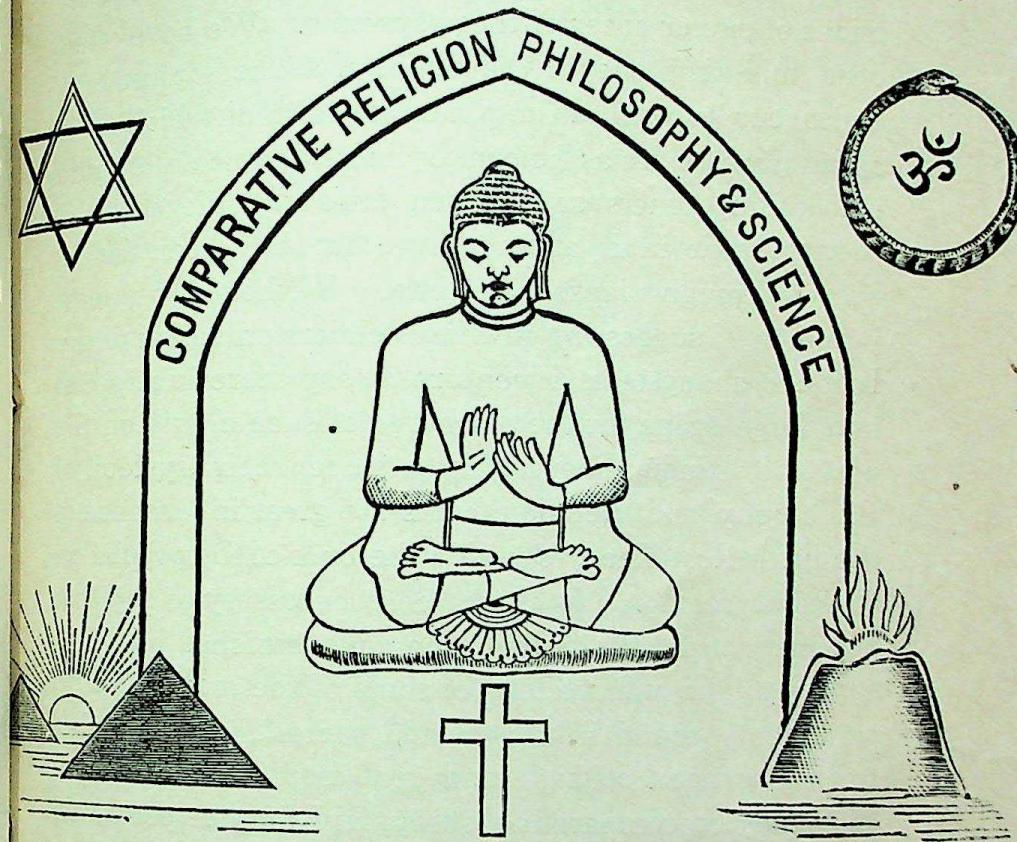
In Granville C. Cunningham's book, *Bacon's Secret Disclosed in Contemporary Books* (1911, Gay and

Hancock), the preface is written in bi-literal italic letters, which I have deciphered, and it reads thus: "Bac'n did not die in twa'ty six but retired into hiding, lived to a very great age, bringing out wor's."

I shall conclude this article with some extracts from Mrs. Gallup's Second Volume, relating to the disposal of the MSS. in secret hiding-places.

F. L. Woodward

(To be concluded)



SOME PARALLEL THOUGHTS FROM
THEOSOPHY AND SHUDDHA
DHARMA MANDALA¹

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

THAT Theosophy is Brahma-Vid्या and the one fountain of all the great systems of Philosophy and Religion in the World is a proposition, the truth of which would be more or less evident to those members

¹ A Paper read at the Tamil Districts Theosophical Federation at Chingleput on July 22nd, 1917.

of the Society who have taken any trouble to study its teachings in comparison with the fundamental doctrines of one or other of those systems. We have often been told that one of the duties of a Theosophist is to endeavour to vitalise the particular faith of which he is a follower, so far as he can, by infusing once more into the leading tenets of his own faith the life that had been present in it at one time, but had been fading away through lapse of time. Without the least intention of suggesting invidious claims on behalf of the Indo-Āryan system, I venture to say there is a special and large scope for the discharge of such a duty on the part of Hindū Theosophists, since their system of Philosophy and Religion forms the great inheritance of the Fifth Root Race, to which the bulk of the population of India belongs. It is scarcely necessary to say that I have not failed to apply the clue furnished by Theosophy to the unravelling of some of the many obscure statements found in the Hindū sacred books bearing upon questions of high and real importance. These instances of comparative study, if I may be permitted to use such an expression with reference to my very humble efforts in this direction, have not been without profit and illumination to myself. And I have no hesitation in saying that similar work by members of the Society, possessing real qualification for the task, cannot but prove highly valuable in the interests of both Theosophy and Hinduism. In order, if possible, to stimulate those among us who are inclined to engage themselves in such useful research, I presume to take this opportunity of drawing their attention to a few points by way of supporting my advocacy in the matter.

You are aware of the existence of an Esoteric Organisation called Shuddha Dharmā Mandala, of which a brief description was given by me in the course of four articles which appeared in THE THEOSOPHIST in 1915 and in later issues. Since those articles were written, one or two very learned members of that Organisation have made it possible for myself, in collaboration with Pandit K. T. Srinivasachariar, another member thereof who is also a Theosophist, to bring out for the first time certain small portions of the large body of literature in their custody, to which the general public has had hitherto little access. Our publications are under the title of Shuddha Dharmā Mandala Series. The portion of the Samskrit text of *Pranava Vāda*, corresponding to what is contained in the first volume of Babu Bhagavān Dās's well known and able abstract English translation of the work, forms the first volume of the said series. A little work called *Yoga Dīpikā*, and the first part of a large work bearing the name *Dharma Dīpikā* or *Anuṣṭāna Chandrikā*, and a new edition of the *Bhagavad-Gītā*, constitute the rest of the series already before the public.

As may be inferred from my description of the Organisation in question, the treatises thus published come from a body who claim, not without foundation, to be members of an ancient institution which is carrying on its work under the great Hierarchy in charge of our globe, with *Bhagavān Nārāyaṇa*, the One Initiator and the Lord of the World, at its head. The constitution, rules and other particulars connected with the Institution will be found described, at some length, in the *Dharma Dīpikā*, of which an English translation is already in the hands of the printer. I should add that

part of the functions of the Organisation is to furnish true explanations of Hindū scriptural teachings, and it seems to me that there is enough to show, in the two or three hundred pages which form the second, third and fourth of the Shuddha Dharma Maṇḍala Series, that such most useful function is being fairly fulfilled. It is these explanations which I have utilised in the course of the comparative study alluded to above.

Now, as to some of these instances to which my study related, take first those observations made by two of our leaders, Mrs. Besant and Mr. Leadbeater, which are spoken of as the reading of *Akāśhic* records, and on which the articles "Rents in the Veil of Time" and the great work, *Man: Whence, How and Whither* were founded. Notwithstanding the opinion and doubts entertained by outsiders, and even perhaps by many among the members of our own Society, as to the amount of credit to be attached to the said observations, there are a considerable number in it who hold that they furnish true and reliable information regarding the subjects dealt with, namely the past lives of certain well known personages and the history of our world-system and man inhabiting it—information of priceless value to students of human evolution and the Law of Karma in relation to that evolution, among other equally interesting high topics. I am sure that those who take such a view of these readings of *Akāśhic* records and investigations will welcome statements in the literature of the Organisation which go unmistakably to corroborate the existence of records of the description used by the said investigators. Among those statements, I may here refer to the passages cited by me in a note

1917

to my Foreword to the *Yoga Dipikā* on pp. 31, 32, 33, which run as follows :

शुद्धमानसलोकस्य पञ्चमे वियति प्रभुः ।
 चण्डभानुश्च भगवानास्ते शब्दपरायणः ॥
 तत्पार्षदा बुधाख्याश्च देवाश्चबद्हराससदा ।
 ब्रह्मादीनां च देवानां कृषीणां भावितात्मनाम् ॥
 तथाधिकारिणां चैव व्यवसायसुसाधनम् ।
 वाद्ययं स्वरयोगेन संगृह्य च तदा तदा ॥
 आकाशकोशकुहरे लोकानां रक्षणाय हि ।
 रक्षयन्ति स्वशक्त्या हि तदै सर्वेऽधिकारिणः ॥
 सर्वेषां व्यवसायानां साधनं स्वरयोगतः ।
 पश्यन्ति च परेभ्यश्च संप्रयच्छन्ति योगतः ॥
 ब्रह्मविज्ञानिनस्सर्वे व्यासाद्याश्च महर्षयः ।
 स्वशुद्धमानसे लोके ब्रह्मरूपं विभाव्य हि ॥
 वर्णयन्ति परं ब्रह्म वार्षिभशुद्धाभिरादरात् ।
 शब्दस्ते वाक्यरूपाश्च पदरूपाश्च योगिनः ॥
 आकाशफलके दिव्ये लिखितास्ते भवन्ति हि ।
 वेदास्त एव कथिताः साङ्गोपाङ्गास्सहस्रशः ॥
 इतिहासवराः पुण्याः पुराणानि च योगिनः ।
 अन्याः कलाश्च विद्याश्च विराजन्तेऽथ तत्र हि ॥
 व्यासदिस्थानमारूढाः शुद्धलोकाधिकारिणः ।
 यथादेशं यथाकालं सर्वविज्ञानसाधनम् ॥
 शुद्धयोगेन वाक्यानि तानि व्योम्नि कृतानि च ।
 परिभाव्य विशुद्धेन चेतसा लोकशर्मणे ॥
 निवृत्ते प्रलये सिद्धाः यथावृष्टं वदन्ति ते ।

In the plane of pure mind, in the fifth sub-plane of the mental world, rules the Lord *Chandabhānu*, controlling all sounds. The celestials of His Court called *Budhas* are ever engaged in gathering sounds and conserving them by their own power in the repository on the Akāshic plane—sounds that serve as helps in the discharge of the functions of Gods like *Brahmā*, of sages who have realised their Self and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their yogic power to confer on others of like capacity of perception.

Knowers of Brahman, and great sages like *Vyāsa*, describe, with loving reverence and in words supremely pure,

Parabrahman as they see It in their own stainless minds. These words and sentences become inscribed on the Akâshic tablet, and are spoken of as the Vedas, their Aṅgas or limbs, and Upaṅgas or sub-limbs. Again, Yōgins! Those words and sentences are the sacred Itihāsas and the Purāṇas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of Shuddha Dharma that have risen to the status of Vyāsa and the like, read through their Yogic power, with unclouded vision, such records writ on Akâshic tablets; and after pralaya—the period of rest and inactivity—is over, reveal for the welfare of the world, out of what they have thus read, just so much as will serve as the means for the right understanding of all things at the particular time and place.

These passages speak so clearly upon the point as to render any comments on my part superfluous. Apart from confirming, in the most unequivocal way, the truth of the state of things which have been utilised to such advantage in the articles "Rents in the Veil of Time" and in *Man: Whence, How and Whither*, the statements in question throw an invaluable light on, among others, the genesis of the Vedas, which have been accepted, with perfect reason, from time immemorial, as true Revelation, having regard to their origin as described in the above extracts.

The next instance to which I wish to allude, has reference to the all-important question of *Moksha*—liberation. It may seem presumption in me if I say that about no other topic greater misconception prevails, even among our learned Pāṇdits. Nevertheless, there can be no doubt that such in truth is the case. Of course all are aware that the names of the four stages of liberation are *Sālokya*, *Sārūpya*, *Sāmīpya* and *Sāyujya*. According to the acceptance generally prevalent, it is *Sāyujya* that is taken to be the highest stage, and most people delude themselves with the idea that the final goal of man is complete absorption in the Godhead, and that

1917

once this takes place, he becomes Brahman and attains to a condition which transcends all description. This, as you know, is not the conclusion of Theosophy. If there be any among my hearers who are disposed to question the strict accuracy of my position on this point, I would draw their attention to the words in that book of books, *Light on the Path*: "You will enter the Light but you will never touch the Flame."

This single line expresses, with unrivalled felicity, the supreme truth that man's lot is ever to get nearer and nearer to Divinity and no further. That precisely is the doctrine taught by the teachers of Shuddha Dharmā Maṇḍala also, and they hold that *Sāyujya* stands on a lower level than *Sāmīpya*—proximity to Brahman—the latter being all that is possible and attainable. It will take up undue space to enter at length into the arguments by which this conclusion of theirs is reached, and I content myself with quoting what I said on the subject in pp. 33 and 34 of my Foreword to *Yoga Dipikā*:

The last and the fourth point which calls for remark is the statement that knowers of Brahman hold that, among the four well known forms of liberation, *Sāmīpya* is higher than the other three, *Sālōkya*, *Sārūpya* and *Sāyujya*. This statement may at first sight seem startling. But a little reflection will suffice to convince that it is right. Now, surely, the idea of absolute absorption in Parabrahman of any human or other entity, is, in the very nature of things, impossible. The one difference between the Absolute in its transcendental aspect and its self-aspect in the boundless Kosmos is the absence of the Monadic condition, or individuality, in the former, and the presence of it in the latter. *Paramātman* himself is a *manifestation*, though an ultimate one. He is the sole fount of individuality; all other individuals, countless though they may be, being but reflections of Him. To assert, therefore, that a human Ego has become completely merged in *Parabrahman* without possibility of returning to his conditioned existence, is to affirm the annihilation of his individuality, and thus necessarily to deny eventual purposefulness in the whole

evolutionary scheme. In other words, it is tantamount to saying that *Parabrahman* is a weltering mass of chaos, instead of a reasoned perfection of cosmos. The only escape from such an impossible position is to admit the never-ending continuance of individuality of Egos with ever-increasing expansion of consciousness without limit. And the necessary consequence of such a view would be that ceaseless approximation to the *Brahmic* state alone is possible to any individual. The glorious marks of this approximation, it is needless to say, are inexpressible bliss, ever growing in intensity, power that widens and widens, carrying with it boundless compassion, and wisdom which continues to expand as veil after veil falls away before the wondering gaze of the liberated Spirit.

Let me now turn to certain important words which some of us use in the course of our daily meditations; I mean the words: "There is a Power that maketh all things new. It lives and moves in those that know the Self as One. May that Power uplift us, etc." Now, what this Power was, was a matter about which my own ideas were by no means quite definite and clear for a long time, and I am not sure that the case has not been the same with many other members. Fortunately, however, for me, my doubts on the point have since been completely set at rest by reiterated statements in *Dharma Dipikā*, *Yoga Dipikā*, and in the comments on the *Bhagavad-Gītā* by Gobhila, to whom I shall have more occasions to refer later on. These statements lead me to identify the "Power" referred to in our meditation with the *Brahman's* *Chiṭ Shakti*, devotion to and worship of whom are insisted on in all these authorities as the *sine qua non* for the attainment of the final goal.

I take it that most of us are aware that this question of devotion to the *Shakti* has been a matter of much controversy among the different Schools of Philosophy

in this country. The view of the Sāṅkhya School may be cited as an example. The followers of that school, of course, admitted *Parabrahman* on the one hand and *Mūlaprakṛti* on the other. But they ignored the Logos and His *Shakti* or Light. It was this circumstance that led to their being called *Nirīshvara* or Atheistic Sāṅkhyas, as was well pointed out by the late Mr. T. Subba Rao in his able discourse on the *Gitā* on pp. 30, 31, Edition 1912. Shrī Kṛṣṇa in the *Gitā* speaks of *Aparā-Prakṛti* and *Parā-Prakṛti*, describing the latter as the Life sustaining the Worlds. It is this *Parā-Shakti* that carries out the whole work of creation, preservation and disintegration in the Kosmos. And this is put nowhere more graphically than in the opening verse of *Saundariya Lahiri*, where it is said that Shiva is incapable of moving even a piece of straw unless He be in combination with His *Shakti*. Many, many are the passages in the *Gitā* in which Shrī Kṛṣṇa lays stress on the supreme nature of the functions of this *Shakti*. It is to Her Shrī Kṛṣṇa refers in the verse commencing with the words यद्विमूतिमत्सत्वं . . . as His *tejas*—His Light. Again it is this Light the entry into which is man's highest goal, according to the beautiful line quoted in connection with the discussion of the question of liberation.

No wonder, then, that the Teachers of Theosophy and those of Shuddha Dharma Maṇḍala alike enjoin the necessity for invoking that *Light and Power* as the one path to the feet of the Logos—the Īshvara. Precisely as the Theosophist makes his invocation in the twilight hour of the morn to the Power in question, praying for his uplift, so does also the Shuddha Dharma Maṇḍala disciple.

The short and solemn prayer of the latter is this:
 अभेदानन्दं सच्चित्त्रं परं ब्रह्म वेदसः यो अव्ययात्मा समच्चित्तरङ्गः देवी कल्याणशर्णं
 प्रपद्य सर्वं प्रविशति अमृतोहं अजरोहं लोकेभ्यस्सुखं एधताम् ॥ “Para-
 brahman is undivided bliss; Its picture is Truth; the
 perfect soul that thus realises It, making his mind the
 playground of equability and propitiating the glorious
 Divine Power, enters all. I am immortal and
 undecaying. May the worlds attain happiness.” It
 may not be without interest to add that *Bringi Maharshi*
 was a standing example of one who tried to avoid this
 path in seeking liberation and failed. You know that
 he is said to have tried to bore a hole in the *Ardhanārī*
 form of Shiva, so as to enable him to worship Shiva
 apart from *Shakṭi*, but was frustrated in his attempt.

S. Subramania Iyer

(To be concluded)

THE KNIGHTS OF ST. JOHN OF JERUSALEM AND THE LAST OF THE GRAND MASTERS

By LIEUTENANT G. HERBERT WHYTE

FOREWORD

DURING a stay of some months in Malta, recovering from an injury received in the Balkans, I came across a very interesting portrait of the Grand Master Ferdinand de Hompesch, which arrested my attention at once, owing to its "striking" similarity to portraits of the famous Comte de St. Germain which I had seen elsewhere. This led me to look up the story of the connection of Monsieur de Hompesch with the Order. To my surprise most of the older histories referred to him in terms of scorn as having betrayed the island to the French. I came across a book, however, entitled *A History of Malta, during the period of the French and British occupation 1798—1815*, by William Hardman, edited with an introduction by J. Holland Rose, Litt. D. (Cantab), (Longmans 1909). This work is based entirely upon the official documents in London, Paris and Valletta, most of which are reproduced in full. I myself examined many of the documents now preserved in the Valletta museum. These official records throw a very different light upon the character and the Grand Mastership of Ferdinand de Hompesch.

From another authoritative work, entitled *A History of the Knights of Malta or the Order of the Hospital of St. John of Jerusalem*, by Major Whitworth Porter, R.E., 2 vols. (Longmans, 1858), I obtained an outline of the wonderful history of the Order throughout its seven centuries of life.

It is from these two books that the following narrative is compiled.

Malta, June 23, 1917.

G. H. WHYTE

CONTENTS

Origins of the Soldier Monks. Growth of the Order of St. John. The White Cross Knights in Rhodes. The Fall of Rhodes. The White Cross at Malta. Organisation of the Order. The Decay of the Order. The Political Position of Malta in 1797. The Ambitions of France. Events in Malta. A Glimpse of the Grand Master. The Unfolding of Napoleon's Plan. The Attack on Malta. Another Glimpse of the Grand Master. The Fall of Valletta. The Tragedy of the Grand Master. Conclusion.

ORIGINS OF THE SOLDIER MONKS

THE beginnings of the Order of the Knights of St. John of Jerusalem take us back into very early Christian days. So far back as the fourth century, Palestine was becoming a place of pilgrimage for Christian pilgrims, and the Holy City of Jerusalem was the main object of their journey. The stream of pilgrims grew year by year, and many Christian temples and altars were raised by devotees. But with the fall of the Byzantine Empire Palestine passed from Christian control into the hands of the followers of Muhammad. At first this did not seriously matter, as the Muhammadans realised that the annual influx of vast numbers of pilgrims was a valuable source of revenue.

In the middle of the eleventh century some rich merchants of Naples obtained permission from the ruling Caliph to build a hospital within Jerusalem for the use of poor and sick pilgrims. Thus was founded the Hospital of St. John of Jerusalem. Many pilgrims received great benefits from it and on returning home gave rich presents to it, so that its influence and fame grew rapidly.

Unhappily the Muhammadan rulers of Jerusalem, after four centuries of power, were overthrown by a

1917

horde of barbarians, bearing the name of Turkomans, who came originally from beyond the Caspian Sea. The lot of the Christian pilgrims now became a very sad one. Murder, robbery and outrage of every kind befell them, and the report of this spread far and wide through Europe. In 1093 Peter the Hermit began to devote himself to the rescue of the Holy Land, and on June 7, 1099, a Christian army appeared before the walls of Jerusalem.

With many other leading Christians, Peter Gerard, then Rector of the Hospital of St. John, was thrown into prison by the rulers of the city. On July 19 Jerusalem fell into the hands of the Christians, who, to their shame, celebrated the event by an appalling orgy of bloodshed, after which they walked bareheaded to the Holy Sepulchre!

Many of the crusaders, deeply moved by religious fervour, sought out Gerard, the ruler of the Hospital, and begged him to receive them as members of his community. Whereupon he conceived the idea of forming a regularly organised religious Fraternity, the members of which should take upon themselves the vows of poverty, chastity, and obedience, and should devote themselves to the service of the poor and the sick in Jerusalem. The moment for such a plan was well-chosen and the response was remarkable. Large numbers of crusaders joined the Order and endowed it with their worldly possessions; in 1113 it was formally sanctioned by the Pope and given many privileges.

The number of pilgrims to Jerusalem rapidly increased and, to assist them, Gerard opened hostels in most of the maritime provinces of Europe. In 1118, after having seen his labours bear ample fruit, Gerard died.

Although Christian rulers held sway in Jerusalem and in other cities of Palestine, the country was overrun by Saracens, who made communication difficult and interfered with the pilgrims. Accordingly Raymond du Puy, who succeeded Gerard as head of the Order, proposed that they should add to their obligations the further one of bearing arms in defence of their religion and its sacred places against the Saracens. As the members of the Order had all been soldiers and many of them were naturally somewhat surfeited with years of comparative inactivity, they welcomed this call to arms, and in this way the Knight of St. John of Jerusalem came to have the double character of soldier and monk, which distinguished him for hundreds of years.

Raymond du Puy organised the Order into three different classes ; Knights of Justice, Religious Chaplains and serving Brothers. He drew up regulations for the Knights and established the simple ritual for the ceremony of admission, at which the black mantle with the white cross, each arm of which was double pointed, was placed upon the postulant in such a way that the cross lay over his left breast. "Take this sign, in the name of the Holy Trinity, of the Holy Eternal Virgin Mary, and of St. John the Baptist, for the increase of faith, the defence of the Christian name, and the service of the poor. We place this cross upon your breast, my brother, that you may love it with all your heart, and may your right hand ever fight in its defence and for its preservation. . . We promise you nothing but bread and water and a simple habit of little value." The ceremony remained in force throughout the whole of the long history of the Order.

There was also instituted an Order of Religious Dames, having a home in Jerusalem and branches in France, Italy and Spain. The rules for their reception were similar to those for the Knights of Justice, and similar proofs of noble birth were required of them.

Very wonderful was the stirring of the spirit of chivalry at that time—a spirit which inspired the noblest hearts in Europe during hundreds of years, and influenced the whole profession of arms during the Middle Ages. For the time being modern commercialism has almost submerged it, but who knows but that a new chivalry, adapted for the needs of the new age, is not now arising?

Besides the Knights of St. John, wearing the White Cross, there was founded, also by a French Knight, at about the same time, the famous Order of the Knights-Templar, or Red Cross Knights, who bound themselves by the strictest vows, but took as their form of service the task of escorting pilgrims from all over Europe to the shores of Palestine.

Still more venerable than either of these two Orders was that of St. Lazarus, whose legendary history goes back to the first century of our era. The earliest authentic date, however, is A.D. 370, when a large hospital for lepers was established at Cæsarea. Other similar establishments sprang up, all dedicated to St. Lazarus. When the Knights of St. John decided to take up arms, the monks of St. Lazarus determined to follow their example. Their Grand Master, who was, *ex officio*, a leper, and all those monks who were afflicted with the same dread disease, continued their hospital work, but those members of their Order who were not lepers,

donned armour and rode abroad, wearing as their emblem, it is said, a green cross.

GROWTH OF THE ORDER OF ST. JOHN

For over forty years Raymond du Puy ruled the Knights of St. John as Grand Master, and upon his death in 1160 the name of a White Cross Knight was a synonym throughout Europe for courage and chivalry.

For many a long day their best energies were devoted to the maintenance of Christian rule in Palestine—a task in which success and failure succeeded each other several times. The most famous of their Saracen enemies was Saladin, to whom Jerusalem capitulated in 1187. The Saracen General, who had always had a great admiration for the White Cross Knights, who were his chief opponents, showed great generosity of nature in the terms of capitulation which he imposed, shedding no innocent blood and allowing certain of the Hospitallers to remain for a period in the city in order to complete the healing of some sick then in their hands. Some writers even assert that he himself took an opportunity of visiting their hospital, disguised as a poor beggar, and was so deeply impressed with the kindness shown to him, that he made a liberal donation to their funds. There is also a tradition that, after the siege of Alexandria, Saladin asked to be received as a Knight, and, because of the courage and skill which he had shown in defence of the city, he was actually received as a Knight of the Order.

The city of Acre was the last Christian stronghold in the Holy Land. For many years after the fall of Jerusalem it was the centre through which the

1917

unceasing stream of pilgrims entered and returned from Palestine, and it became famous throughout Europe for this, and also for its great wealth and beauty; also unfortunately for its shameful immorality. It was strongly fortified, and the Knights of St. John, or Knights Hospitaller as they were frequently named, who were its principal defenders, were established in the city.

The story of the defence of Acre, conducted mainly by the White Cross Knights, became an epic in European history and typical of all that knightly valour should mean. When at length the city fell, only a bare handful remained out of the splendid company, and found themselves, on board a few galleys, gazing over the sea on the fast-disappearing coast of the Holy Land, whose Christian defenders they had been for two long and turbulent centuries.

This broken remnant of the Order landed in Cyprus, and so great was the renown in which they stood throughout Europe, that within a comparatively short time their numbers were increased by high-born recruits from all parts, and their coffers replenished by the gifts which were showered upon them.

They continued their work in a new element. They employed the galleys which had brought them from Acre, and others which they procured, in collecting and piloting the stream of pilgrims which flowed unceasingly towards Jerusalem, year after year, no matter what political changes occurred. In March and August of each year the ships of the White Cross Knights embarked the pilgrims from the ports of Italy and the Adriatic and took them safely to Palestine, waiting there to bring them home again.

This self-imposed task rapidly increased in its scope, for the Eastern Mediterranean was infested with Saracen corsairs on the look-out for such Christian prizes. The Knights increased their fleet, and ere long they had re-become on the sea, that which they had been in the land—the bulwark of Christendom against the Saracen powers.

Finally their Grand Master Villaret, a man of great force of character and military genius, decided upon leaving Cyprus, where they were but guests, and seizing by a *coup-de-main* the beautiful and very fertile island of Rhodes, lying off the coast of Palestine, as a permanent home for the Order. On August 5, 1310, the White Cross Banner flew from the ramparts of Rhodes, and remained there for two centuries.

THE WHITE CROSS KNIGHTS IN RHODES

Although attempts were made from time to time to re-establish a Christian sovereign over Palestine, none of these were successful, and it remained under Saracen dominion.

When the Christian Emperor was drawn from Constantinople, as well as from Palestine, and Muhammadan power prevailed on the Bosphorus, in Palestine, Syria, Egypt and further east, the White Cross Knights of St. John, in their island home in Rhodes, became of enormous importance to the whole of Christian Europe, as they constituted themselves a frontier fortress of Christendom, ever standing in face of the Saracens who many times threatened and endeavoured to break through and penetrate into Italy and even to Rome itself.

The reputation of the Order, already very great, grew higher and higher. The island of Rhodes was transformed, by the expenditure of great sums of money and by the skill of the ablest soldiers in Europe, into a fortress of immense strength. The flower of the garrison consisted of the Knights, the older among whom were veterans of proven valour and ripe experience gained in Palestine, and the younger, scions of the noblest families in Europe—young men to whom chivalry stood as the very breath of life and who only lived for the supreme privilege of giving proof of their fearlessness and endurance in face of the common enemy. Discipline in the Order was strictly maintained, and a certain degree of prowess was required of an aspirant for Knighthood, ere he was permitted to take the vows and receive the accolade. Beautiful churches were erected in Rhodes, the naturally fertile island was tended with the utmost care, and the population deemed themselves highly honoured in being under the immediate protection of so illustrious a community.

A very high tone was undoubtedly maintained among the soldier monks, even during the peaceful interludes of their stay at Rhodes. There were some who devoted themselves to the religious side of their profession with the very greatest zeal, and a few who became famous throughout Europe on account of their piety and good works.

The Order was largely French in its origin, and the French influence remained strongest throughout its history. The majority of the Grand Masters were French.

For purposes of organisation the Order was divided into eight "Languages". Thus there were three for France—those of Provence, Auvergne and France—and

the Languages of Italy, Spain, Germany, Castille and England. Each "Language" had the traditional privilege of nominating a Knight to hold a certain Office; thus Castille had the right of filling the post of Grand Chancellor, Auvergne that of Captain General, and so on.

The power of the opponents of Christianity grew rapidly. The Saracen sway spread greatly under the guidance of a series of able rulers. Finally the Sultan Muhammad II. brought about the fall of Constantinople, and having consolidated a huge and very powerful Empire, he turned his thoughts to the problem of Rhodes, which lay off his shores, beautiful but threatening. In 1453 letters were sent from Rhodes to every dependency of the Order in Europe pressing for reinforcements of men and money to be sent for the support of the Order in the approaching terrible struggle with the infidel.

This appeal met with a splendid response, but it was some years ere the threatening blow fell, and in the interval the Knights spared no pains in strengthening their position. Peter D'Aubusson, of the Language of Auvergne, had been elected Grand Master, and he was fully alive to the great danger which overshadowed first the Order and then the whole Christian world.

On a morning in April 1480 the hostile Saracen fleet of 160 vessels, carrying 70,000 men, appeared off the island, and the siege began in grim earnest. So admirable had been the preparations made by the Knights, and so splendid was the courage that they displayed in face of this overwhelming force brought against them, that in less than three months the Ottoman ruler decided to withdraw his broken forces in the best order he could, and suffer the humiliation of defeat.

1917

The fame of the Knights was once again proclaimed throughout Europe, and the venerable Grand Master D'Aubusson, whose skill and personal courage were of the highest, was hailed as the first soldier in Europe. He had been the life and soul of the defence and, at the moment of final victory, he lay unconscious in his palace, suffering from five wounds obtained in the repulse of the last desperate assault made by the Turks.

"Fearless in danger," he was also "compassionate in triumph," and a very touching story is told of the protection which he afforded to the younger son of his enemy the Sultan Muhammad. This young man, after the death of his father, through circumstances which need not be detailed, was in dire distress and in danger of his life. Believing in the chivalry of the Knights, he decided to throw himself upon their mercy. D'Aubusson received him most kindly, and a very deep affection sprang up between the young Muhammadan and the venerable and stately Grand Master. On taking his departure, the young man knelt before the Grand Master in reverent homage, but the stern old warrior raised him up and tenderly embraced him.

The character of D'Aubusson was one of the noblest of the large number which were moulded under the splendid influence of the White Cross of St. John. He may be said to have been the *doyen* of European chivalry in his age.

THE FALL OF RHODES

In 1521 Solyman, then Saracen ruler over Constantinople, Egypt and Syria, having decided to extend

his European dominion, captured Belgrade and turned his attention to Rhodes, the defenders of which had upset the plans of his ancestor Muhammad II.

Philip Villiers de l' Isle Adam, a Knight of France, was Grand Master, and, through his spies, was thoroughly well informed of events in Constantinople and of the danger threatening from that quarter. The various Commanderies of the Order sent all they could in the way of reinforcements and money to Rhodes, but the Grand Master felt that he required still further help in order to resist Solyman. He therefore sent embassies to the principal Courts, pointing out the great importance to Europe of the approaching struggle and asking urgently for further help. But the great European monarchs were so deeply involved in their own quarrels and difficulties at the time, that they could not be induced to make a united effort to help Rhodes, and the only extra assistance which reached the Grand Master was a useful detachment of five-hundred archers from Crete, and a very famous engineer, named Martinigo, who came from Venice.

Under Martinigo's guidance the fortifications were still further strengthened and stores of ammunition and food, supposed to be ample, were laid in. The Garrison consisted of six-hundred Knights and four thousand five-hundred men at arms, the Cretan archers, and a few battalions raised from such of the inhabitants of the city as volunteered for service.

The Sultan Solyman, mindful of the disaster which had befallen his ancestor's expedition, determined to leave nothing to chance. His besieging army numbered two-hundred thousand men, and included a large

body of peasants who were to provide working parties for trench-digging, mining and fatigue work.

On June 26, 1522, the outlook posted on St. Stephen's Hill signalled the news that the Turkish fleet (which numbered four-hundred sail) was in sight. It was the feast of the Octave of St. John's Day ; the Grand Master was leading a great procession through the streets on his way to St. John's Church, when the news was brought to him. He directed that the procession should proceed, and continued to lead it. Mass was sung, and at its close, the Grand Master, mounting the altar-steps, elevated the Host on high and prayed aloud for strength and courage to face the terrific ordeal which confronted them.

Solyman set to work with care and determination to employ every means in his power to subdue the city, recognising that he had an able and valiant enemy in front of him. He succeeded in getting spies into Rhodes, who contrived to keep him informed as to events there by sending messages concealed in the shafts of arrows. He extended his ample forces in a wide semi-circle and dug trenches round the fortress from shore to shore, these completely cutting it off from all communication with the land, while his ships cut it off by sea. In his siege train he had enormous battering rams and brass cannon, and mortars capable of throwing balls of iron, brass and stone, and huge pieces of rock. He raised two stupendous structures, using his slave labour and paying no heed to the appalling casualties which the work entailed, close up to the ramparts of the fortress and finally overtopping them. From these towers he was able to pour down all manner of murderous missiles upon the ramparts.

For a whole month the air was constantly filled with the roar of his guns and the crash of falling masonry, as the huge projectiles struck against the ramparts. His miners drove shafts underneath the fortifications and although some of their efforts were frustrated by the skill of Martinigo, who sank counter-shafts at many points, yet in the end they succeeded. Two fearful explosions were suddenly heard and the Great Bastion of England came crashing to the earth. A huge breach was then formed and, in the inevitable confusion which followed, the besiegers rushed through and the standard of the Prophet was planted on the remains of the rampart.

At the moment of the explosion the Grand Master was at Mass, but on receiving the news he immediately rushed with all available forces and hurled himself upon the Turks. So terrific was the impulse of his attack and so inspiring his own personal valour, that the invaders were broken and hurled back into their trenches.

Time and again this story was repeated. Breaches were made and a rush of Turks came pouring through, only to be driven out again by the unwavering heroism of the Knights, foremost among whom the tall and commanding figure of the Grand Master was always to be seen. Undoubtedly the Knights would have compelled Solyman to raise the siege, even as they had forced his ancestor to do, had their numbers been greater and their supplies more ample. The Saracen losses through disease, as well as in the futile attacks which were constantly being launched and driven back, were terrible. But unfortunately in every assault the Knights too suffered some losses which they could ill

1917

afford, and before long, the Grand Master was reluctantly compelled to realise that the expenditure of ammunition was far greater than they had anticipated, and that, unless relief reached him from the West within a reasonable time, his supply must be exhausted.

For six terrible months the Knights held Solyman at bay, and he had almost made up his mind to submit to the humiliation of a defeat and raise the siege. A hundred thousand of his men had fallen through disease or wounds, and although the ramparts were broken and tottering in a dozen places, yet no sooner did one bastion fall down than other mounds of stones and rubbish were found beyond, and waiting behind them, ever alert and tireless, were always the unconquerable White Cross Knights, gathered round their Grand Master. One circumstance made Solyman reconsider the situation, after retreat had practically been resolved on. One of his spies brought him word that the ammunition of the garrison was well-nigh spent, while the civil portion of the population, utterly worn out by the strain of the long struggle and terrified by the fate which awaited them if they fell into the power of the Turks, were bringing all the pressure they could to bear upon the Grand Master, to induce him to sue for peace, while there was still a chance of securing honourable terms.

Accordingly Solyman despatched a messenger with peace overtures of a generous character, provided the city and island were surrendered to him.

The Grand Master resolved to negotiate, not so much with a view to conclude terms, but rather in order to gain a little more time for the arrival of the reinforcements for which his longing eyes were often turned towards the West. A short respite was all that

he secured, for negotiations were broken off prematurely owing to an unfortunate outpost affray which broke out.

Fighting was resumed upon a bigger and fiercer scale than ever before, Solyman having resolved upon a last desperate effort with all his available strength.

On December 17th the Bastion of Spain fell.

Heavy was the heart of the Grand Master. No ships bearing help were in sight or even known to be nearing him. His ammunition was all but spent. He realised that no power which he possessed could prevent Solyman from entering the doomed city. The only point which remained for him to decide was whether the infidel should now be allowed to enter freely, or whether he should be forced to do so over the dead bodies of the few remaining Knights. Had the Grand Master been able to consider the fate of the Order alone, then undoubtedly his decision would have been to fight to the last. But he knew that the only hope of saving the lives of the civil population of the town, now clamouring for peace and in frantic dread of massacre, lay in capitulation while he was still in a position to ask for terms which should guarantee the lives of all survivors.

His decision was made, and with infinite regret he despatched an envoy, with full powers to sue for peace. Terms of surrender, highly honourable to the Knights and just to the civil population, were speedily arranged. Twelve days were granted to the Order in which to gather their possessions together and sail away with such of the people as chose to go with them.

Thus at the close of the year 1522 the small but glorious company of White Cross Knights embarked upon

1917

a few galleys and sailed out into the Western sea. But their faces were turned to the East—to Rhodes, for two centuries their beautiful home, to Acre, where so many of their brethren had laid down their lives, and to the sacred city of Jerusalem, to the service and protection of which their Order had been consecrated for over four centuries.

It must have been some satisfaction to them to find, at every port at which they touched, that their reputation had preceeded them and that Europe was singing with the story of the glorious fight which they had made against Saracen forces out-numbering them forty times.

“There has been nothing so well lost in the world as Rhodes!” was the verdict passed upon their conduct by one great Emperor.

G. Herbert Whyte

(To be continued)

DEATH IN RELATION TO LIFE

By THE LADY EMILY LUTYENS

THE problem of death is exercising the minds of more people at the present time than ever before. This is only natural, seeing that so many young lives are passing behind the veil. But if we are rightly to understand the problem of death we must first understand something of the problem of life. No event in evolution is isolated, but is always related in some way with others. Our belief about death and what follows afterwards must necessarily depend on our belief about life. For instance, the person who believes in one life, to be followed by an eternal hereafter, has a very different outlook both upon life and death from the person who, while believing equally in one life only, has no hope in the hereafter. Both again will differ in their outlook from the person who believes in many successive lives followed by transitory periods in the invisible worlds. Then, again, our belief about death must depend upon our belief about man and the nature of man; does man consist only, or chiefly, of this physical body? Does his consciousness function only on the physical plane, or has he an eternal existence elsewhere?

I think the generally accepted view of the ordinary man or woman of the Christian world is something as

1917

follows. Man is a body ; that is the one certain and tangible thing ; that he *has* a soul is more problematical and uncertain, a matter for faith and not for knowledge. The soul, if it exists at all, functions only after death and has no relation to life in the physical body. Those who hold this view are therefore non-plussed by death when it comes, believing as they do that, if, there is a continuing consciousness, it has been transferred to a region quite unfamiliar to them.

That the conceptions of what actually happens to the soul after death are very varied among Christians, is, I think, shown by the various hymns in use for the Burial of the Dead.

There is first the view, that the soul is resting somewhere until the last trump shall sound, when it will rise again with the body for the final Judgment. The following hymn gives expression to this view :

On the Resurrection morning
 Soul and body meet again ;
 No more sorrow, no more weeping,
 No more pain.

Here awhile they must be parted,
 And the flesh its Sabbath keep,
 Waiting in a holy stillness,
 Wrapt in sleep.

For a while the tired body
 Lies with feet toward the morn ;
 Till the last and brightest Easter
 Day be born.

Soul and body re-united
 Thenceforth nothing shall divide,
 Waking up in Christ's own likeness,
 Satisfied.

What this last Judgment means is also expressed in the following verses :

With Thy favoured sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy saints surrounded.

The second view is that the soul after death goes straight to Paradise, there to rest in the arms of Jesus until the final day. This view is shewn in that favourite and popular hymn :

O Paradise, O Paradise !
I greatly long to see
The special place my dearest Lord
In love prepares for me ;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.

Still another view is that the dead immediately become glorified spirits before the throne of God, already partaking in that communion of bliss which belongs to those who have found salvation.

As there are many varying views as to the condition of souls on the other side, so are there many varying attitudes of mind about the dead themselves. The first is Fear. There are many to whom death is a grim enemy, and their fear of him is enlarged to include his victims. They dread to be left alone with the empty shell from which the soul has departed ; the dead are put away from their thoughts and conversation lest speculation upon the enemy should bring him near. The opposite view glorifies the dead, so that all who have passed over become the "holy dead" ; their sins and frailties having been transformed by the great change.

1917

The third view is one of Resignation, expressed in the words :

What though in lonely grief I sigh
 For friends beloved no longer nigh,
 Submissive would I still reply :
 " Thy Will be done."

If Thou shouldst call me to resign
 What most I prize, it ne'er was mine ;
 I only yield Thee what was Thine.
 " Thy Will be done."

Yet another view is that of Despair, held by those who cannot take the comfort of religious teaching, but who are yet without the calm composure of the Agnostic ; these believe that death has finally robbed them of all that they hold dear.

All these different points of view which I have indicated separate death off from life. Death is one thing, life is another, and there is no connection between them. Into the modern world have come two great movements which have modified this point of view, and they are Spiritualism and Theosophy. Spiritualism does not attempt to formulate a philosophy of life, but it maintains that there is a direct connection between life and death, that those we love are not removed from us by death or blotted out from existence, but that they become inhabitants of unseen worlds which are near and around us even in life. The teaching of Spiritualism has lately been reinforced by Science, and a book like Sir Oliver Lodge's *Raymond* has brought comfort to thousands, as it is a scientist's proof of the existence of the spirit, and affirms that dead and living can communicate and that death does not materially change the character or the nature.

Theosophy not only has its teaching to give with regard to the life after death but it is in itself a great philosophy of life. It teaches that if we rightly understand the meaning and purpose of life, death falls into its rightful and natural place as an incident in that age-long evolution ; that man is an eternal spirit, a spark of God's own fire ; that this eternal spirit is immersed in matter for the purpose of manifestation ; that it uses bodies, not one alone but many, through which to express the different aspects of consciousness. At the present stage of evolution man is identified with his bodies which are but transitory, but as he grows in wisdom and knowledge he begins to identify himself with the soul which is eternal ; his real life as a soul is going on all the time without cessation ; death is only the putting aside of an outer garment, and does not in any sense affect his life as a soul.

When once we become conscious of this soul-life, the life of the body is of comparatively little importance. Death is an interruption of our relations with our friends as bodies, but it does not affect our relationship with them as souls. We shall realise that communion with those we love is continuous, and is not interrupted either by life or death. It should be the great purpose of our lives here on earth to learn how to live in the soul-consciousness instead of in the body-consciousness. We can practise this, not only in our relations with our friends, but in our whole attitude towards life. We can practise it in sleep when we are free from the trammels of the physical body and can work consciously on higher planes ; then, when death comes to us, it will be only as a longer sleep. Some day we shall wake again in a new body on the

1917

physical plane, and through that body contact fresh experiences, learn new lessons and overcome new difficulties.

The life of the soul is eternal and unbroken, and if we can realise this, our attitude towards death will necessarily change. There can be no fear of those so-called dead who are still living with us, near us, all the time; they need no glorification, for the dead are just as much themselves as when they were living, except for the fact that they have cast off the physical body. Perhaps it would be better if we glorified our friends a little more while they are still on earth, and tried to see something more of the eternal spirit shining through the veil of flesh. Certainly there need be no despair, because there is no real separation, neither need there be that attitude of resignation which comes from lack of knowledge and understanding of the great laws of Nature. Our duty is to try even now to live and love as souls, to live consciously in this unseen world, which belongs to us as much as this physical world. The dead need us just as much as the living, and we should learn to help them as consciously as we try to help the living. By selfish grief we can draw them down to this lower world, by love and courage we can help them to lift their consciousness, and in so helping them we lift our own to those planes which are beyond the physical. As we understand life better we shall understand death better, and shall realise that "the Flower of death is more abundant Life".

Emily Lutyens

THE BATTLE-NIGHT

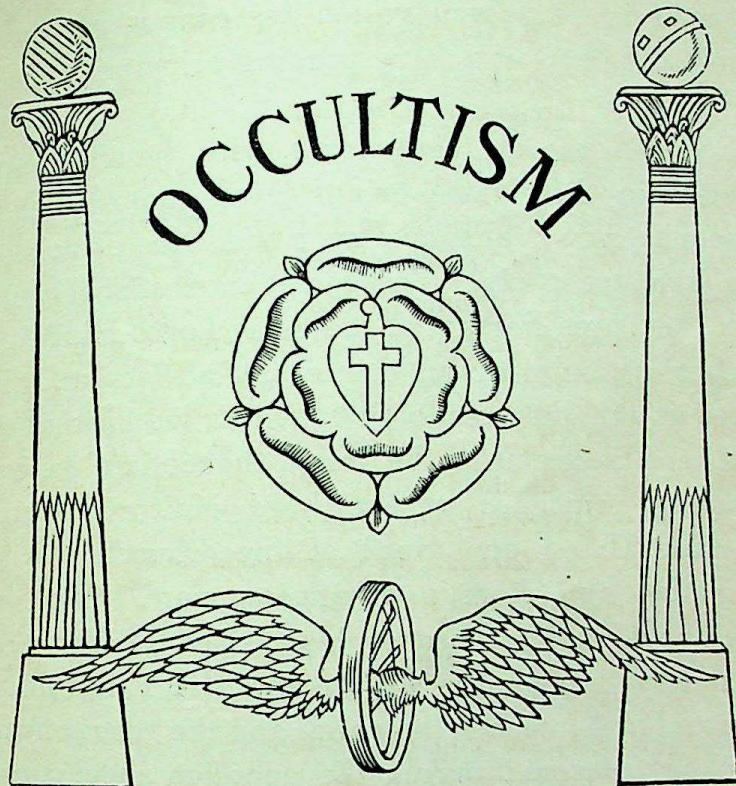
FLY like an arrow, my soul,
 Through the perilous night,
 To where he is lying forlorn,
 Robbed of life, void of light,
 Emptied of breath and of laughter,
 Cold and unmoved—
 He whom in far-away lives thou hast loved.

He never was known to thee here
 In this present-day guise,
 Never he stood by thy side,
 Or looked into thine eyes ;
 But now through the doorway of death
 Thou canst find him again—
 So fly like an arrow, my soul,
 'Mid the wind and the rain.

Now for an hour he is thine !
 On the desolate field
 Kneel at his side, let thy wings
 Be his comforting shield.
 Kiss his pale brow : he is still,
 In defiance of fate,
 Thine, now as ever—thy star-decreed mate.

Fly like an arrow, my soul,
 Like a home-seeking bird !
 Thy friend of the ages lies dead,
 By war's clamour unstirred.
 Hush ! not a tear, not a cry—
 Death is deaf—death is blind :
 But fly like an arrow, my soul,
 Through the rain and the wind !

MERCURIAL.



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

(Concluded from p. 542)

PRECISELY as in God there are Three Persons, so in man there is the Triple Spirit which manifests itself as Ātmā, Buddhi, Manas—spirit, intuition, and intelligence—exactly as the Three Aspects of the Trinity manifest Themselves as the Father, the Son, and the Holy Ghost. Therefore man is not a mere

reflection of God, but actually in some mysterious way an expression of Him ; and each of those principles in the man is, in a way which we cannot yet hope to understand, part of a corresponding principle or Person of the Deity.

So the use of those words, with the effort of will to bless in that Name, brings down from on high that threefold force, which acts upon the three principles in man simultaneously. The force unquestionably flows from the Three Persons of the Solar Logos Himself, but reaches us only through intermediate stages. It is stored in the great reservoir of which we have so often read, and it seems to be drawn thence into the corresponding principles of the Lord Maitreya Himself, the true Christ and Head of the Church. At his ordination the Priest's principles were linked in a special way with those of his Master the Christ ; and thus it is through the Christ and His Priest that the Divine Force reaches the child, and the thought which fills the form and makes the guardian angel is really that of the Christ. It is a force which will help the Ego in his endeavour to gain control, and will encourage him to persevere.

Baptism by a Deacon is less powerful than that by a Priest, as he is not so fully connected with the Lord ; that by a layman is still less effective, for he cannot draw upon the reservoir or attract the force through the Lord Maitreya in that special way. In using those words with intention he calls, however ignorantly, upon the spirit, intuition and intelligence in himself, and they in turn draw down some influence from their far higher counterparts. So a layman's baptism avails, but it is by no means the same thing as that of a Priest.

1917

The word "validity" is often used in this connection; but it is calculated to convey a false impression. The rite is intended to help, and does so with varying degrees of efficiency according to the means employed.

As soon as the Divine Force has been poured in, the Priest proceeds to close the centres which he has opened, so that the force may not immediately pass out again, but may abide in the child as a living power, and radiate from him but slowly, and so influence others. Therefore the next step is to take another kind of sacred oil, the chrism, and with that the centres are closed.

The chrism is that kind of sacred oil which contains incense, and therefore it is used always for purificatory purposes. Incense is made in various ways; but it almost always contains benzoin, and benzoin is a very powerful purifying agent. Therefore it is the chrism with which the cross is made on the top of the child's head—in order, as an old ritual said, "to purify the gateway". Remember that man in sleep passes out through the top of the head, and returns that way on awakening. Therefore this chrism is applied to the gateway through which he goes out and comes in, while the Priest says: "With Christ's Holy Chrism do I anoint thee, that His strength may prevent thee in thy going out and thy coming in, and may guide thee to life everlasting." (The word "prevent" is of course used here in the old English sense of "come before," not in our modern meaning of "thwart".) The four centres which have been opened—the forehead, the throat, the heart and the solar plexus—are now closed by an effort of the will of the Priest. The centre

remains distended, but only a small effective aperture remains, like the pupil of an eye. While it was open it was all pupil, like an eye into which belladonna has been injected. Now the pupil is closed to its normal dimensions, and a large iris remains, which contracts only slightly after the immediate effect of the ceremony wears off. The centre at the base of the spine is not touched, because it is not desired at this stage to arouse the serpent-fire. The spleen is not touched, because that is already in full activity in absorbing and specialising physical vitality for the child. The centre at the top of the head has been dealt with by the chrism, so that now all of them have been awakened, and set to their respective work.

It will be seen that a good deal of magic is connected with, and expressed in, this Service called Baptism, and the Sacrament is decidedly practical and useful. After that part of the ceremony has been performed, the Priest formally admits the child to the Church. To this action also there is an inner and magical side. The Priest lays his hand upon the child's head, and says: "I receive this child into the fellowship of Christ's Church, and do sign him with the sign of the cross." He makes the sign upon the child's forehead with the purifying oil. This is a beautiful symbol; but it is very much more than that, because the cross which is made in this way is visible in the etheric double all through the life of the person. It is the sign of the Christian, precisely in the same way as the tilaka spot is the sign of Shiva, and the trident of Viṣṇu. Those marks are placed upon the forehead in India with ordinary physical paint, but they are the outward and visible signs of an inner and real dedication

which may be seen on the higher planes. This signing with the cross, then, is the dedication of the child to Christ's service, the setting of Christ's seal upon him, and his admission to the body of the faithful.

After that come two pretty little bits of ancient symbolism. The Church gives the child a white silk handkerchief, and the Priest says: "Receive from holy Church this white vesture, as a pattern of the spotless purity and brightness of Him whose service thou hast entered to-day, and for a token of thy fellowship with Christ and His holy Angels, that thy life may be filled with His peace." Then the Priest hands to the child, or to his godparent for him, a lighted candle, and says: "Take this light, enkindled from the fire of God's holy altar, for a sign of the ever-burning light of thy spirit. God grant that hereafter His love shall so shine through thy heart that thou mayest continually enlighten the lives of thy fellow-men." The Priest then lays his hand on the child's head and says: "Go in peace, and may the Lord be with thee."

The ceremony of Baptism is therefore an act of white magic, producing perfectly definite results which affect the whole future life of the child.

The next piece of help which the Church offers to her people is the Sacrament of Confirmation. This is administered at different ages in different parts of the Church; but usually when the child is about twelve. At this stage the Ego has definitely taken hold of his vehicles, and the child has come to years of discretion, comparatively speaking, and can think and speak for himself. So now he is asked to make a definite promise. The exhortation given to the children by the Bishop

fairly well explains the objects of this Service. He speaks as follows:

“ My beloved children; on your entry into this mortal life you were brought into the house of God, and our Holy Mother, the Church, met you with such help as then you could receive. Now that you can think and speak for yourselves, she offers you a further boon—the gift of God’s most Holy Spirit. This world in which we live is God’s world, and it is growing better and better day by day and year by year; but it is still far from perfect. There is still much of sin and selfishness; there are still many who know not God, neither understand His laws. So there is a constant struggle between good and evil, and since you are members of Christ’s Church, you will be eager to take your stand upon God’s side and fight under the banner of our Lord.

“ In this Sacrament of Confirmation the Church gives you both the opportunity to enrol yourself in Christ’s army and the strength to quit yourselves like men.

“ But if you enter His most holy service take heed that you are such soldiers as He would have you be. Strong must you be as the lion, yet gentle as the lamb, ready ever to protect the weak, watchful ever to help where help is needed, to give reverence to those to whom it is due, and to show knightly courtesy to all. Never forgetting that God is Love, make it your constant care to shed love around you wherever you may go; so will you fan into living flame the smouldering fires of love in the hearts of those in whom as yet the spark burns low. Remember that the Soldier of the Cross must utterly uproot from his heart the giant

1917

weed of selfishness, and must live not for himself but for the service of the world ; for this commandment have we from Him, that he who loveth God love his brother also. Remember that the power of God which you are now about to receive from my hand, will ever work within you for righteousness, inclining you unto a noble and upright life. Strive therefore earnestly that your thoughts, your words, and your works shall be such as befit a child of Christ and a knight dedicated to His service. All this shall you zealously try to do for Christ's sweet sake and in His most Holy Name."

The Bishop then asks the candidates whether they will strive to live in the spirit of love with all mankind, and manfully to fight against sin and selfishness ; whether they will strive to show forth in their thoughts, words, and works the power of God which he is about to give to them. They reply in the affirmative, and the Hymn *Veni Creator* is then sung. Then one by one the candidates are led up to the Bishop, and each is directed to kneel before him and to put his hands together on the cloth which is spread over the Bishop's knees as he sits, and to say :

" Right Reverend Father, I offer myself to be a knight in Christ's service."

The Bishop touches the child's hands on each side, as the King touches the hands of those who kneel and offer to be his men, and says : " In Christ's most Holy Name do I accept thee."

The Bishop then says to the candidate : " Receive the Holy Ghost for the sweet savour of a godly life ; whereunto I do sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation. In

the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

This, too, is a very wonderful and beautiful piece of magic, and one who possesses the higher clairvoyance can see the way in which it works. The power which the Bishop pours into the candidate is definitely and distinctly that of the Third Person of the Blessed Trinity, the Third Aspect of the Logos; but it comes in three waves, and it acts at the three levels upon the principles of the candidate. As in Baptism, there is first an opening up by the force, which moves from below upwards; then there is a filling and a sealing process, which moves from above downwards. But we are dealing now with the Ego, and not merely with his vehicles. At the words: "Receive the Holy Ghost," the divine power rushes in through the Ego of the Bishop into the higher manas or intelligence of the candidate; at the signing of the cross it pushes upwards into the next stage, the intuition; and at the words: "I confirm thee with the Chrism of Salvation," it presses upwards into the Ātmā or spirit. But it must be understood that there is a mānasic aspect to each of these higher principles, and that it is through it in each case that the work is being done. Some candidates are far more susceptible to this process of opening up than others; upon some the effect produced is enormous and lasting; in the case of others it is often but slight, because as yet that which has to be awakened is so little developed as to be barely capable of any response. When the awakening has been achieved, as far as it may be, comes the filling and the sealing. This is done, as ever, by the utterance of the great word of power, the Name of the Blessed

1917

Trinity. At the Name of the Father, the highest principle is filled and sealed; at the Name of the Son, the same is done to the intuitional principle, and at the Name of the Holy Ghost the work is finished by the action upon the higher intelligence.

When this great act of magic has been performed, the Bishop again lays his hand upon the head of the neophyte, saying: "Therefore go thou forth, my brother, in the Name of the LORD, for in His Strength thou canst do all things."

Then he touches him lightly on the cheek as a caress of dismissal, and says to him: "Peace be with thee."

When the Confirmation is finished, the Bishop addresses a few words of advice to the candidates, telling them to see to it that their bodies are ever pure and clean as befits the temple of the most High God and the channel of so great a power; and he further tells them that as they keep that channel open by a useful life spent in the service of others, so will the Divine life that is within them shine forth with ever greater and greater glory. Then he makes a prayer in which he offers unto Christ the lives which He that day has blessed, asking that those whom He has thus accepted as soldiers in the Church militant here on earth may bear themselves as true and faithful knights, so that they may be found worthy to stand before Him in the ranks of the Church triumphant hereafter.

The object of this Sacrament of Confirmation is to strengthen both the Ego and the personality, to make the connection between them closer, and to make it easier for the Ego to act upon and through his vehicles. There is also the idea of preparing the boy for the

temptations and difficulties of attaining to puberty, and, generally speaking, to help him to think and act for himself a little. Its effect is undoubtedly a great stimulation and strengthening. What use the neophyte makes of this opportunity depends upon himself, but at any rate the opportunity is given to him by the Church. After receiving this, he is then considered eligible for the greatest help of all, the Sacrament of the Holy Eucharist, commonly called the Mass. I have written at considerable length upon this Sacrament, both in my book *The Hidden Side of Things* and in a recent article in THE THEOSOPHIST called "The Ceremony of the Mass". Any reader who will lay these two side by side and study them together will be able to obtain a fairly good idea of the way in which this most glorious Sacrament helps the Christian people. That is the most beautiful, the most wonderful, the most uplifting of all the Christian Ceremonies, and it is intended for the helping of the whole congregation all their lives long. The offering of this great sacrifice fills them with spiritual force every time they come near to it. It also floods the surrounding district, so that people far away in the distance are affected by the act. I need not repeat here what I have already written elsewhere, further than to say that there is a real line of living fire between that sacred Host and the Christ above; and this time we mean the Christ in the double sense—not only the World-Teacher, but also that Second Aspect of the Logos of which He is in some mysterious way so real an epiphany. For Christ is God and Man verily, and has indeed two Natures—not in the sense generally supposed, but in this far higher and truer meaning. Those who partake of that sacred

1917

Bread do indeed draw into themselves that line of Divine and Living Fire, and are greatly stimulated and strengthened in every way by coming into so close a relation with this splendid manifestation of the Divine Power. That is an aid which is being offered every day by the Church to her servants. It is not necessary to salvation, certainly, but unquestionably magic such as that helps men very greatly to quicken their evolution.

On other special occasions the Church offers its help to its people. In the ordinary world, in many a man's life, one of the most important points is his marriage. From that point he begins a new section of his life, and the Church is ready to step in there to give him her formal recognition and blessing, and to start him on that new section with such help as can then be given.

Men often go wrong; they make mistakes of all sorts, and often these mistakes lead them into a condition of despair about themselves and their progress; indeed sometimes they feel as though it would be useless to try any further to lead a good and holy life. Again the Church is ready to step in and straighten things out for them by her Sacrament of Absolution. I have already written about that elsewhere, so I need not repeat it here. Putting it as briefly as possible, a man who commits what is commonly called a sin, makes a twist, a distortion, an absolute warp in the ether. He cannot straighten that again for himself. It will gradually rectify itself in the course of years. It is not necessary that a Priest should step in to help him, but one of the powers of the Priest is precisely that of straightening out that tangle for him quickly. And that is what is meant by the statement that a Priest has

power to forgive sins. But forgiveness is a very bad word to use in this sense, and has misled very many people. What is ordinarily called by that name of course does not come into the business at all. No one in his senses could suppose that God cherishes animosity against His people. That is an idea degrading alike to God and man. But when we understand the facts—the fact that when we do anything that we clearly and obviously should not, we create that warp or distortion in the currents—we see that there is an actual mechanical disturbance which has to be put right. The ordinary man does not know how to put it right, but that power among other powers is given to the Priest at his ordination, and so in providing the Sacrament of Absolution, the Church is again definitely helping its people on their way.

The Sacrament of Holy Orders is simply a scheme for carrying on the power of the Priest and handing it down through the ages. It has little to do with the ordinary member of the Church. There are some very interesting points in connection with it which I can hardly explain now, though I hope to do so some time in the future by the aid of diagrams. The three orders of the Clergy are Bishops, Priests and Deacons. Each Ordination confers its own special powers, and as he rises from one rank in the Church to the other he draws nearer and nearer to his great Master, the Christ. He comes more and more closely into touch, and he controls more and more of the mighty reservoir. In that reservoir itself there are different levels and different degrees of power. The working of the whole scheme can be indicated or symbolised by a diagram; but naturally anything in the nature of a mechanical

1917

drawing can only very faintly adumbrate what is really taking place. For all these forces are living and Divine; and though there is a mechanical side to their working, there is always also another which can never be portrayed by drawings or by words.

There is also one other Sacrament, that of Extreme Unction. I can say very little as to that, as I have not yet had time or opportunity to examine its working. It seems to be calculated to help and heal the man if possible, but if his karma is such that he must leave his physical body, then it makes the parting easy and simple for him. Even at the first glance it seems obvious that we are here again dealing with the chakrams or centres of force; but exactly how they are treated I do not yet know.

Many people who are very ready to raise objections to a Church and its ceremonies, have never understood what a Church really is, and what it is trying to do for its people. Most people have never in their lives seen a ceremony intelligently performed. So once more I say, these matters should not be judged from outside or by preconception; enquirers should go and see for themselves whether the Church and its ceremonies appeal to them. If the enquirers are of the type that can be helped by such things, they will probably be agreeably surprised, and will find far greater influence and uplift than they had ever thought to be possible. If they are not of that devotional type, they can at least intelligently understand what the Church is trying to do, and can wish her God-speed in her work. All that the Church asks is justice, not prejudice; intelligent comprehension, not ignorant condemnation. The future is with the Church, for the

Seventh Ray—the Ray of Ceremonial Magic—is beginning to dominate the world. The day of blind and unreasoning devotion is passing; but that of the intelligent comprehension and use of Nature's forces is dawning upon us. The Lord Himself, who founded the Church, is coming to visit it once more; may He find it ready to receive Him, full of activity, devotion and love.

C. W. Leadbeater

THE DEVACHANIC STATE

By. A. P. SINNETT

THIRTY-FIVE years ago, when I was engaged in trying to put into literary shape the first great gift of occult teaching from the White Lodge, I well remember how troubled I was in attempting to deal with the Devachanic state. That seemed illusive and unreal, blissful no doubt, but unworthy of an intelligent human being, eager to make progress, acquire fresh knowledge, and do something useful. When I came back from India in 1883 and began to awaken interest in Theosophy among people in London, that Devachan story was a terrible stumbling-block. Enlightened, spiritually-minded people scorned the idea of inactive self-contained happiness. Nor did I, in those days, know enough of the real conditions of life in the Astral world to explain that the Devachanic state, as described in my book, was not the goal for all to aim at, but something very different from that.

Looking back to the difficulties we had to deal with when the exponents of Theosophy in London were still a small group, our imperfect comprehension of Astral plane life retarded the progress of interest in Theosophy more than any other early blunder. It set the whole body of Spiritualists against us. They knew we were wrong in talking contemptuously about their

“summer land,” as though the region to which most people passed after death (to be known by the almost abusive expression “Kama Loka”) was a dismal condition inhabited by “shells,” through which good people had to hurry as fast as possible, getting on to the superior condition of what we called then the “Devachanic Plane”. Properly dealt with, Spiritualism (which Mrs. Besant, I am glad to see, recognises in the May THEOSOPHIST as having been set on foot by the White Lodge to combat the materialism of the last century) should have been the broad pathway leading to Theosophy. Certainly Spiritualists were making mistakes. We could have helped them to see these, if we had not offended them past forgiveness by our own. But that milk was spilled, and it is no use crying over it now. Moreover, the circumstances have changed. In 1883 the Spiritualists knew more about the Astral plane, and the life conditions there, than the early beginners in Theosophy. Now, the students who have made progress in Theosophy know a great deal about the Astral plane that few Spiritualists have yet grasped. We have come to understand the geography (so to speak) of the region, its varied subdivisions, and the characteristics of each. Above all we have come to realise the enormous importance and the possibly protracted character of the astral life for people competent to profit by the opportunities it affords.

There was nothing definitely wrong about the early Theosophical idea of Devachan. The Mānasic plane surrounds the Astral and has wonderful characteristics. The Devachanic state is a condition within it for those whom it fits—more on that aspect of the

1917

subject directly. But the higher levels of the Astral plane provide conditions of such splendid intellectual progress that the greatest men and women who have been distinguished in science and literature during the last few centuries, are almost all still there. They may have abundant opportunities for exploring higher planes, but for reasons quite within the grasp of our understanding, they make the Astral region their home. Indeed they do not care to remain always on the highest levels of the Astral world. We must understand this quite clearly in order to approach a comprehension of the Devachanic state. And no words we can use in endeavouring to describe the subtleties of the Astral world can exactly meet the emergency, because we must talk of higher and lower levels and yet not forget that the higher interpenetrate the lower, so that in one sense all are on one level. None the less the whole Astral world has a definite magnitude, as the atmosphere has, though its higher levels melt into vacuity so that they have no clearly defined outline. Anyhow, habitable regions of the Astral extend more than half way to the Moon, giving the whole region a diameter of, say, between 300,000 and 400,000 miles. And interpenetration to the contrary notwithstanding, the higher regions are higher than the lower in actual space.

Now counting from below upward, according to the habit of all our earlier writing, the first two sub-planes are submerged below the solid substance of the globe. With the first or lowest of all, humanity has little or nothing to do. That is a region given over to decaying elemental forms, the sediment of an early period in evolution. Only by reason of Satanic action

during the present war, have any of them been re-animated and dragged to the surface. The second sub-level does receive the souls or egos of the vilest and most atrociously criminal examples of humanity when their diabolical activities on the physical plane are over. No ordinarily decent people can even imagine the impulses that give rise to such karma. The wildest excesses of mere vice and debauchery are innocence by comparison. These minor failings find appropriate curative treatment on the third sub-level, but that is too intricate a story to deal with here in detail. When we ascend to the fourth level we reach the beginnings of genuine happiness, and vast numbers of good people, constrained by the silly nonsense of ecclesiastical formulæ to think of themselves as "miserable sinners," slip through the third at death without knowing anything about it and wake up perfectly happy on the fourth.

But the fourth is a very wide and varied region. Its higher levels are still frequented by the great men of science, the great poets, the great artists, whose work or chief activities keep them most of their time on the fifth or sixth levels, as the case may be. But the higher levels of the fourth are not attainable—by reason of not being intellectually attractive—by good people of relatively undeveloped mind who have wakened up after death on the lower fourth. Now I reach the main point of my story. Those are the natural candidates for the Devachanic state. Assuming what is probable in such cases, that they have been capable of genuine love during life, they can be provided with the happiness they are entitled to, while awaiting their next incarnation, by the blissful illusions of

the shielded existence on the Mānasic plane, the dignity of which we drifted into overrating in the beginning of our Theosophical studies. And to this day I am painfully impressed by finding many people who appreciate Theosophical teaching up to a certain point, stopping short there and failing to realise that our early Theosophical books were simply the intellectual threshold of an infinite science.

Of course the blissful illusions of the Devachanic state are as real for those immersed in them as the soldest objective realities of the physical plane for the senses of that plane. The beautiful dream cannot possibly fade away. Nor is it in all cases merely an illusion. The thought-forms of beloved wives, husbands or children may under some conditions be animated by the egos of the persons thought of, more or less completely, so that though from one point of view we may think of the Devachanee as rolled up in a silken cocoon and put away on a shelf, from another we must keep in mind the possibility that the condition may be one of (limited) growth and progress. But broadly, the profoundly important view I wish to emphasise is that the Devachanic state is one which Nature provides for people who are good enough for it, and not too good—that is to say not intellectually or aspirationally qualified for a more profitable existence on one or other of the higher levels of the Astral. We many of us made a great mistake in the beginning in thinking of the Devachanic state as a condition for all to aim at. It is a condition that meets some needs that must be provided for by Nature, but it should not be thought of—as to my knowledge it was thought of by some of the brightest-witted of those first interested in

Theosophy thirty odd years ago—as a blot on the wonderful revelation then given to the world.

This little article, having a simple and definite purpose, need not be expanded by an attempt to interpret the conditions that carry some souls or egos after physical life to the free Mānasic plane, an existence quite unlike that of the wrapped up, shielded Devachanee. I merely refer to that to show that I am not unmindful of the stupendous possibilities of existence on that lofty plane; but these are no more shared by the Devachanee than by the man in the street, as yet blind to the fact that there is any sort of life beyond the one variety of which he is conscious.

A. P. Sinnett

SOME REMINISCENCES OF A VETERAN THEOSOPHIST

III. FROM 1884 TO 1886

By FRANCESCA ARUNDALE

IN looking back through such a long vista of years, memory often fails as to the when of the occurrence of certain incidents. The incidents themselves are clear and distinct, but the period during which H. P. B. was with us is so crowded with events and experiences of a startling character, that it is difficult for me to adjust the occurrences, as they stand out in my memory, in due order and sequence. There are events which may have occurred in the early time of her stay in London, and again they may have occurred on her return from Paris to our house at 77 Elgin Crescent. I do not think this uncertainty will matter, for it is the facts and incidents connected with H. P. B.'s visit that are of interest and not so much the exact week of their occurrence.

There are two points of interest that took place, however, during the first period of her stay that show how the Great Masters have been ever guiding, directing and encouraging those who draw near to Them in loyal confidence. A few members of the London Lodge had felt that there was not, among the general members,

that full and unbounded trust in the Masters and in Their teachings, which should mark the attitude of those who desired instruction from the Greater Ones of the race. We desired therefore to form an Inner Group, craving recognition from the Masters, pledging ourselves to obedience in all matters connected with spiritual progress, and praying for teaching so long as we remained faithful members of the group. We were bold in those days, and we asked the Masters to show Their approval by Their signatures to a paper which we wrote embodying our desire. I have this paper before me as I write, and I see that many who wrote their names on that bit of paper have passed on to another condition of consciousness. Some have had their opportunity and apparently have failed to persevere, but to the five or six remaining of that little "Inner Group" I am sure the Masters' words as then written will still be a source of joy and blessing. The words which appeared on the paper were found on it at our next meeting, and are as follows, in the well known handwriting of Master K. H.:

Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in the fundamental principles of the group and by them accepted.

This was signed by the Master K. H., and the word "Approved" and His signature was written by Master M. Truly and faithfully has the Masters' promise been carried out. It was but a small group in 1884, but it was a foreshadowing of the world-wide company known as the E.S., or the Master's School.

One other incident belonged to the same period. I desired above all things that my adopted son, George Arundale, then a child of six years old, should

1917

be a servant of the Masters and dedicated him to Their Service. I gave H. P. B. a photograph of the boy and asked that the photograph might be taken to Adyar. Many years after, Colonel Olcott gave me back the photo. It was old and faded, but on the back was written in the 'Master's handwriting, "Accepted". Truly my adopted son has been "accepted," he has passed into the band of "Brothers," and is working out Their Will in service.

While H. P. B. was in Paris I sometimes had letters from her. She had a very amusing way of asking for something to be done. "My dear friend," she would say, "you alone can save the situation"; at first I used to wonder and used to read the letter very carefully to see what the particular trouble might be, and generally I found it at the end: "I can get no paper, of the kind I require, in Paris; please go to Oxford Street, and send me over a ream."

H. P. B. returned to London in June, and from the time of her taking up her abode with us at No. 77, Elgin Crescent, Notting Hill, became famous in the early annals of London Theosophy.

Mohini M. Chatterji accompanied Madame Blavatsky, and Col. Olcott was with us from time to time as his tours allowed. There was also a very important member of the Indian contingent, namely Babula, H. P. B.'s servant; in his picturesque turban and white dress, he created quite a little sensation in the Crescent, and on the afternoons when tea was served and H. P. B.'s Russian samovar glistened and shone on the table, and Babula bore cups of tea and sweet cakes to the visitors, we were certainly a unique house in suburban London. The house was always full of visitors, and as H. P. B.

often liked to invite friends to stay, I never knew whether I should have one person or twenty to lunch or dinner as the case might be. The house was not large, but there were two good rooms with folding doors between, and it was a sight to see H. P. B. seated in a big armchair surrounded by learned as well as fashionable people. A brilliant conversationalist, she kept young and old entranced, and at the same time her graceful fingers were constantly diving into the Nubian basket of tobacco that was ever by her side, and twisting the little cigarettes that she was constantly smoking. That was her social aspect. A very good description of these daily gatherings is given by Mrs. Campbell Praed in her book *Affinities*. Then very often Mohini Chatterji would answer questions on Indian Philosophy. I have rarely met with anyone who could give such clear and forcible explanations clothed in such beautiful language. His lectures were much sought after, and we rarely closed our doors till one or two o'clock in the morning.

During this time the little George Arundale was sent to a day school quite near, but he was not entirely out of it all, and I remember one afternoon a party was made up to go to the Zoological Gardens; I do not know why that especial place was chosen, but at any rate we all went there in carriages and the child with us. Then a Bath chair was procured for H. P. B. and we proceeded to visit the animals. There were no occult phenomena on that visit, but there was the manifestation of a trait that showed forth the kindly nature of H. P. B. The child was running about as children will, and running near H. P. B.'s chair suddenly missed his footing and fell to the ground. H. P. B., in spite of the fact that she moved with

1917

difficulty, almost sprang out of the chair, throwing her umbrella on one side, and tried to help the child up. It was but a little thing, it is true, but it showed the same kindly disregard of self that was shown when she went steerage in order to provide for the passage of a poor mother and her children to New York.

I am sometimes asked if we ever had phenomena in the house when H. P. B. was there. Phenomena of one kind or another were so constant that if anything unusual occurred we were apt to seek an occult cause before an ordinary one. It would not have been a healthy atmosphere to continue, but it was the first stage in Theosophical teaching, and necessary to draw the attention of people to forces and powers in nature of which they were completely ignorant. I have been present many times when curious little "three cornered notes" came fluttering down, apparently from the ceiling, dealing with matters which we might be at the moment discussing. I remember one such small missive coming during a visit to Cambridge. We, H. P. B., Mohini and myself, were in a small lodging somewhere near the Union Society, and we were at tea, discussing something about the work there, when the tiny letter fell. We opened it and found some useful advice about the people we were going to see.

A curious happening which has never been effaced from my memory took place in the early part of H. P. B.'s stay with us. Many people at that time wished to get into communication with the Masters through H. P. B., and would sometimes bring letters asking that they should be forwarded to the Masters. H. P. B. always said: "It is not for me to forward the letters; the Masters will take them if they wish," and

the letters were put into a certain drawer in her room. Sometimes the writers received a message through H. P. B., very often they did not; but the drawer was kept open. One day Mr. Sinnett had something he wished to ask of Master K. H., and that letter also was placed in the drawer. More than a week passed and there was no answer, and I was grieved, for we all desired that the questions should be answered. Day after day I looked into the drawer, but the letter was still there. One morning at about 7.30 I went in to H. P. B. (I always went to her room the first thing); I found her at her table, writing as usual, and I said to her: "How much I wish that letter could be taken." She looked very straight at me and said: "Bring me the letter," in rather a severe tone. I gave the letter into her hand. There was a candle on the table and: "Light the candle," she said; then giving me the letter she said: "Burn the letter." I felt rather sorry to burn Mr. Sinnett's letter but, of course, did as she said; "Now go to your room and meditate." I went up to my room, which I had only left a short time before. My room was at the top of the house, in what we call an attic, for all the lower rooms were being used by our visitors, and I and the little boy slept upstairs. I went to the window, which looked on to a beautiful garden with lovely trees. Before the window there was a box, covered with a pink cloth, and I stood there for a minute or two wondering what H. P. B. meant, what I was to meditate on, and whether I had committed a fault in being impatient about Mr. Sinnett's letter.

In a few minutes I cast my eyes down on the pink cloth, and in the middle of the cloth there was a letter which either I had not noticed before or which

1917

had not been there. I took up the envelope and looked at it, and found there was no address on it; it was quite blank, but it contained a thickness of paper and I concluded it was a letter. I held it in my hand and looked at it once or twice, and still finding the envelope without name or address, I felt sure it must be something occult and wondered for whom it could be. At length I decided to take the letter to H.P.B., and looking at it once again saw, in the clear writing of the Master K. H., Mr. Sinnett's name. That the name had not been on it at the beginning I am sure, nor during the many times when I looked at it most carefully. The letter was an answer to the one I had burnt, and it gave me much joy to be the recipient in the curious way in which it was sent.

There were several instances of the same kind. Once when the letter I wanted answered was very private to myself, instead of putting it in the usual drawer I carried it in my pocket unknown to H. P. B. or to anyone else. But one night when I was sitting with her just before going up to my room, she handed me a letter in the well known handwriting. I have that letter now, of course, and shall ever feel that the kindly answer from so great a being was one of the causes that determined my after life's work.

It was a time of continual excitement; many people of note came to see H. P. B. Among them I remember well Mr. Frederick W. H. Myers of Psychic Research fame. H. P. B. happened to be alone that afternoon, and she and her visitor began talking about the phenomena in which Mr. Myers was so interested. "I wish you would show me a proof of your occult power," said he, "will you not do something that will prove that there

are these occult forces of which you speak?" "What would be the good?" said Madame Blavatsky. "Even if you saw and heard, you would not be convinced." "Try me," he said. She looked at him for a moment or so in that strange, penetrating manner she had, and turning to me said: "Bring me a finger-bowl and some water in it." They were sitting in the full light of a summer's afternoon; she was to the right of Mr. Myers who was seated in a small chair about three feet away. I brought the glass bowl of water and she told me to place it on a stool just in front of Mr. Myers and a fairly long distance from her, which I did. We sat for a few moments in quiet expectation, and then from the glass there seemed to come four or five notes, such as we have called the "astral bells". It was evident that Mr. Myers was astonished; he looked at H. P. B. and her folded hands in her lap, and then again at the glass bowl; there was no visible connection between the two. Again the notes of the astral bell sounded, clear and silvery, and no movement on the part of Madame Blavatsky. He turned to me, and one could see that he was quite confused as to how the sounds could have been produced. H. P. B. smiled, and said: "Nothing very wonderful, only a little knowledge of how to direct some of the forces of nature." As Mr. Myers left he turned to me and said: "Miss Arundale, I shall never doubt again." But alas for the fickle, doubting mind, before a fortnight had passed he wrote to say he was not convinced, and that the sounds might have been produced in this way or that. H. P. B. was not one whit disturbed, in fact she said: "I knew it, but I thought I would give him what he asked for." This

1917

incident goes to show that conviction is rarely gained through phenomena; they arouse the attention, and if the mind is receptive and willing to investigate and not declare that that which is not understood cannot be, then there is a possibility that new facts and laws may be discovered.

This was not the only time that I heard the astral bells. Once when Madame de Novikoff was spending the evening at our house, she had been playing on the piano; and as she got up from the piano and came to say good-bye, the last few notes that she had played came floating sweetly through the room, and again, as she passed through the hall to the door, the same notes echoed with our farewells.

H. P. B., however, sometimes gave rather hard lessons to those who desired to be chelas in the great occult school, and I remember how troubled I was once when we were out visiting at an afternoon reception; I had closed my eyes for a moment or two for I was tired, both with excitement and work, when I suddenly heard her call me by name and say: "What sort of a chela are you if you cannot keep awake?" I can only say that my desire for sleep was, for the time being, completely overcome. Mohini Chatterji also came in for a similar rebuff. She had told him to write a letter to someone, and when he brought it for her to see, there was something about it that she did not approve and he was told to write it again. This he did, but apparently with as little good result as the first time; and some very strong language was used, and he had to write it out a third time. If we had been alone there would have been no sting, but then the training to overcome pride would not have been given.

As I look back at those two or three months spent in her wonderful presence, I find that much that I did not understand then, now takes on a new light, and that things which I thought at the time unkind and unnecessary were not casual acts without an aim, but a definitely planned endeavour to strengthen and help those who to a certain extent were her pupils. In the next pages of my reminiscences I hope to be able to give one or two other incidents during her stay at our house, for all that can be recalled of her great personality is of interest to the members of the Society she founded.

Francesca Arundale

THEOSOPHY AND POLITICS

AS Sir S. Subramania Iyer and the *Amrita Bazar Patrika* have pointed out, Religion, from the Eastern standpoint, cannot be separated from Life. In the West, the Sermon on the Mount is not taken as a guide to conduct, except by men like the Quakers, Tolstoi, and the conscientious objectors. Christians, with no sense of inconsistency, sentence to hard labour the conscientious objector who obeys the command "Resist not evil". The sturdy common sense of the Englishman does not trouble itself with the commands of his religion, where obedience means the surrender of honour and liberty to the German autocracy. The Hindū and the Mussalmān recognise no such conflict between Religion and Life, and need no sophistry to enable them to do their duty to their country. Brahman-vidyā, Divine Wisdom, Theosophia, are all-inclusive, and their followers accept Life as penetrated with religion. "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me." Theosophy permeates all affairs of human life, nothing is outside it, nothing is alien to it.

The Theosophical Society, the standard-bearer of Theosophy, because of its international and all-embracing character, can stand only for great principles,

and cannot identify itself with their local and temporary embodiments. It cannot identify itself with one particular religion, but it must stand for Religion, and defend the religious liberty of all religions and of any religion which is attacked. Similarly, it cannot identify itself with one particular system of education, but it must stand for Education, the duty to educate, and can help in any country the best available education. It cannot identify itself with one particular social system, but it must stand for social justice and brotherhood as the foundations of Society, and help to find the best conditions for Social Reconstruction. It cannot identify itself with one particular political aim, but it must stand for Liberty, the condition of human progress, and ally itself with those who resist the destruction of human freedom to solve political problems.

When the Entente Cordiale was formed, its objects were to destroy autocracy and to maintain the sanctity of treaties. Russia was a Tsardom, France a Republic, England a Monarchy. The Entente did not concern itself with the local national problems and national political aims ; it linked the Nations, differing politically, in one great struggle for human Freedom. In November, 1914, the President of the T.S., writing as an Occultist, declared that none could be neutral in such a struggle, the struggle between the White and the Dark Powers, between Freedom and Autocracy, between Progress and Reaction. No one, except in Germany, and pro-Germans, blamed her for that declaration. It was a question of Ideals, not of Nations. In India now, a similar struggle is raging between Autocracy and Freedom, and were not Mrs. Besant a victim of Autocracy as a champion of Freedom, we feel sure

1917

that she would write of the struggle here as she did of the struggle in Europe in 1914. She would refuse to identify the Society with any particular political or other aims, but would declare that it was its duty to co-operate with all bodies who were struggling against the deadly power of Autocracy here, and the suppression of free speech on the urgent problems of the day, political or other.

Looking at the contradictory accounts given of her suppressed letter, by the Government of Madras, who hold it, and by Mr. Chamberlain, who may or may not have seen it, we are inclined to think that Mrs. Besant must have taken the above position, familiar enough to Theosophists and to all who know her opinions. It is, of course, capable of misrepresentation, either ignorant or malicious; but Mr. Chamberlain's statement that she identified the Society "with the political aims of other organisations" is, we are sure, false. She may have said that all bodies who were fighting against autocracy and for human freedom were one *on this matter*; but that no more identifies the T. S. with the political aims of any organisation than England's being a member of the Entente Cordiale commits her to adopt Republicanism.

When her letter is published, we shall know the facts. Meanwhile it is the Government, not Mrs. Besant, who shrinks from the publication.

—*New India*, July 31, 1917.

THE THEOSOPHICAL ARTS COMPANIONSHIP

ON several occasions during the last couple of years, when the residents at Adyar have been entertained by renderings of music, special pleasure has been taken in compositions by Theosophical composers and poets. Piano works by Scriabin and Sibelius, songs composed by W. H. Kirby or written by Ethel Clifford, have always been welcomed. Recently the work of Oskar Merikanto, the fine Finnish musician, who composed the Cantata for the Stockholm Theosophical Convention a few years ago, was introduced, the words being an English verse interpretation of the original. The singer had to repeat the song thrice, so anxious was the audience to get its full beauty both in music and meaning.

But music is not the only contribution to the Arts which Theosophists are making all over the world. Drama, poetry, sculpture, painting are coming forth, and it is quite evident that there is being developed now a body of veritable Theosophical Art; that is, Art coming naturally from a Theosophical conception of the Universe, and therefore much more significant and spiritually vital than the Arts of the past. Already the movement has thrown various workers in the Arts together: exquisite pictures, beautiful music, dramas of spiritual beauty and simplicity, poetry and prose expressing the Life of life, are the beginnings of a great renaissance of the Arts on a higher spiral, which will help to build the House Beautiful for the Lord.

Here in Adyar we have felt the same impulse, and the Arts League, formed last year, was a first effort towards finding those who are specially responsive along the line of artistic creation and interpretation. It is now felt that those who wish to lay their gifts of song or colour or form on the Altar of the Lord, for the purification of life and the upliftment of humanity, should have the opportunity given to them to band themselves for this most excellent service. To this end, one of the last acts of the President of the Theosophical Society, on the evening before her entering the temporary silence of internment, was to signify her approval of the formation of a Theosophical Arts Companionship, having its centre at Adyar. She herself will be its President, though a hidden one for a while.

The first step to be taken is to find all those who, by virtue of creative or interpretative ability in any of the arts, and fellowship in the T.S., are naturally Companions; also those F.T.S. who have the genius of appreciation, if not of creation or interpretation, and who are naturally Associates. An invitation is therefore extended to all such to send their names to the Correspondent, Theosophical Arts Companionship, Adyar, Madras. The next step is to secure the beginnings of a permanent collection of works by Theosophical artists of all classes. We may not be able to obtain large sculptures (though the beautiful marble group in the large hall by Mlle. Diderichsen is encouraging), but we can at least have photographs of them. We cannot have many paintings at first, but we may have reproductions in colour or otherwise. We can have the published compositions of Scriabin, Sibelius, Merikanto, Kirby, Shapiro and other Theosophical composers, and the poetry and prose of AE, Yeats, Wilcox, Holden, and of the at present bookless poets as they come into volumes. We have seen a design for a Lodge syllabus by a Lancashire Theosophist-artist: we should have a collection of such. Indian arts and crafts also must have a plan of equal importance with those of the other countries.

When a list of Companions and Associates has been received, various units will be organised, and Correspondents asked to be appointed. Meanwhile, any news-cuttings regarding the work of T.S. artists, or any notable work that shows the Theosophical spirit, will be gladly received and published in THE THEOSOPHIST, and articles on art topics will be welcome too, and if approved, published. A collection of such articles in book form is a not remote possibility. All communications should be addressed to the Correspondent, as mentioned above.

J. H. C.

CORRESPONDENCE

THEOSOPHY AND THE CHURCHES

Some time ago reference was made in the "Watch-Tower" notes to three organisations; the Theosophical Educational Trust, Co-Masonry, and the Old Catholic Church, and to the strong probability of these having an important place when the World-Teacher should come. Articles have appeared in *THE THEOSOPHIST* and *The Adyar Bulletin* on "The Old Catholic Church," and no doubt because of these references there is a widespread interest throughout the whole Theosophical Society relating to this Church.

To some of us, the existence of the Old Catholic Church has been known for a very long time, and reports concerning it have appeared in certain liberal religious papers, written in a friendly and appreciative tone. It is now a matter of common knowledge that certain members of the Theosophical Society have identified themselves with it, that at present the Bishop of the Old Catholic Church in England is a member of the Theosophical Society, and that the Order of the Star in the East has extended hospitality to it at its Headquarters in Regent Street, London, where a service according to its r^ual is conducted on Monday mornings; and evidently such an arrangement has been agreed to because of a strong agreement with the statement in the "Watch-Tower" referred to.

This is a matter on which members of the Theosophical Society, and also of the Order of the Star in the East are entirely at liberty to have their own opinions. Mention has been made of a ritual adapted for the Order of the Star throughout the world—the Ritual of the Mystic Star—which is in course of preparation. The use of the ritual will not be obligatory; but there are many who consider that such a ritual would be a great help to the Order.

With reference to the Old Catholic Church, in Protestant countries there may be some chariness concerning it. The articles by Mr. Leadbeater on the occult side of the Sacraments, especially the Communion, may not have been altogether to the liking of some members of the Theosophical

1917

CORRESPONDENCE

695

Society who were not connected with Churches having Episcopal government. Scottish Presbyterians, to whom, in Scotland, Episcopalians are dissenters, may have wished to have an occult explanation of the force that is in their Sacraments, for they have always highly esteemed the Communion, and are as convinced as either Episcopalian or Catholic that their ministry is in the Apostolic Succession. In fact Presbyterians have always prided themselves on keeping closely to the usage of the Primitive Church.

Now there is nothing to be hurt or jealous about. Theosophy can come in here surely as reconciler and harmoniser among all the Churches of Christendom. Years ago the Harrogate Lodge had a long series of lectures from representatives of all the religious denominations of Christianity, including the Roman Catholic, and the whole course was admirably summed up by Mr. Hodgson Smith. Each denomination was shown to have its own particular phase of Christian belief to present to the world, and in the light of Theosophy the value of each aspect of truth was set forth with vivid distinctness.

The traditions of Presbyterians in Scotland and dissenters in England vary because of the different reformers who influenced each line. Scotland was under the influence of Calvin through John Knox; the English dissenters were largely influenced by Zwingli. Calvin was much higher in sacramental doctrine than Zwingli. The actual presence of Christ at the Communion in an especial manner, which was defined as a partaking of His body and blood "not after a corporal and carnal manner, but by faith," was a fundamental idea in the Presbyterian Sacrament, whereas amongst English Nonconformists it was generally regarded as simply a memorial. Dean Stanley was very friendly to Scottish Presbyterians, and preached in a Presbyterian pulpit. He paid Presbyterians the compliment of considering that their form and discipline came nearest to that of the Early Church.

If we take the New Testament records as our guide, the Last Supper was simply the Jewish Passover Supper, adopted by the Lord Himself to be retained in part by His disciples "in remembrance of Him," and as such it evidently was continued. The Church at Corinth did not realise its solemn import, and turned it into an orgy of drunkenness and gluttony, for which a stern rebuke was administered by the Apostle, with directions "from the Lord Himself" as to what took place at the Last Supper, and how it was to be administered.

Whence, then, the rich ceremonial of the Catholic Church, "the white magic" of it, which Theosophists speak of; and the very similar idea held of it in the Church of England and

other Episcopalian Churches? Surely those of us who have confidence in the leaders of the Theosophical Movement, and who are prepared to accept as genuine the results of the occult researches which have been put forward, need be at no loss for an explanation, and the reconciliation of two apparently opposing lines of tradition.

The Church, from its commencement, had its Inner Circle. The *Pistis Sophia* was related to the tradition of the Mysteries. Reference is made to the "mystery" in *I Corinthians ii, 7*: "But we speak God's wisdom (*Theou sophian*) in a mystery (*mysterio*)". This should be translated: "But we speak the Divine Wisdom in the cult"; and in this I have the support of an eminent theological professor. The whole chapter refers to those who had been initiated into "the cult," the Inner Circle of the Church. In *Esoteric Christianity* we are told that the Christ continued in touch with His Church through the Inner Circle for forty years after His death; appearing in a subtle form, and organising the inner life of the Church; communicating His Mysteries, and afterwards handing over the control to the strong hands of the Master Jesus, who in the higher stages of discipleship gave up his body for the use of the Lord during His three years' ministry. So long as this Inner Circle was in existence, so long as there was a body of Initiates at the heart of the Church, there was a channel for force to be poured into the Church. But the Church was growing rapidly. Nations were coming into it wholesale, simply because their kings were converted to the religion. With the deluge of newcomers, only slightly informed as to the real meaning of Christianity, popular forms of belief were being crystallised into dogmas, which were the distorted versions of ancient formulæ, and the Gnostical section and others of Alexandria were becoming branded as heretics.

We are told that the form of the Mass, with its attendant hierarchical orders, was more than "the succession of preaching" commonly accepted among Protestants outside of Episcopacy, and had its origin in a sort of Sunday School in Alexandria. That may have been the point where it was launched. But no doubt all had been well arranged and prepared for beforehand. The decline of the Mysteries must have been foreseen, hence the making of what has been called an "occult experiment," in the change of the Lord's Supper into the ceremonial of the Mass, thus making provision for an inflow of spiritual force into the Church, irrespective of the high or low spirituality of the priesthood or of any other section of the Church at any given time, say in the darkness of the Middle Ages. There were times when all that was left of Christianity was simply this ceremonial, which was watched with awe by the congregations, who scarcely understood the meaning of it.

At the Reformation, which came in with the "new learning," a tremendous intellectual quickening took place. Men like Thomas More and Erasmus would have willingly consented to a reformation which would have removed the undesirable elements of fear and superstition which had accumulated round the central ceremonial. More showed in his *Utopia* what his ideal of the culminating act of religious worship was, namely, all the sects, while each following its own line, combining in a supreme act of worship. Theosophists, now that they know Sir Thomas More to be one of the Masters, will turn with fresh interest to his life and read his *Utopia* from another point of view. Erasmus and More resisted the violence of Luther, and it is not without significance that More's advocacy of the two principles of religious toleration and Christian comprehension coincides almost to a year with the opening of the strife between the Reformation and the Papacy. Queen Elizabeth would have had the Church of England broad enough for all parties within its fold, and the Book of Common Prayer, as we have it to-day, is a compromise, for its Communion Service is Catholic, its Articles are Calvinistic, and ever since the time of Laud, its teachings have been Arminian.

The principles and constitution of the Old Catholic Church, permitting membership to "seekers for truth," and perfect liberty of interpretation as to the Scriptures and creeds, is as broad as the non-subscribing Presbyterian Church of Ireland, which for two hundred years has held firmly to the fundamental principle of Protestantism, *viz.*, "the right of private judgment," and has taken a prominent part in the struggle for civil and religious liberty all the world over.

In an article in *The Theosophical Review* on "The Key of Truth," a rubric containing the ritual and doctrine of the "Adoptionists"—a religious sect which existed in Armenia until 1837, when the last vestiges of it were cruelly exterminated, and whose belief concerning the Christ was that Jesus was of ordinary human birth and did not become the Christ until he was thirty years of age, when the Spirit descended on him at his baptism—we were told that here we were brought into touch with an unbroken line of tradition right from the beginning of Christianity, older even than that of the powerful Latin and Greek Churches. But with the Adoptionists the Sacrament was of a simple form.

Let the Catholic call the Last Supper the First Mass if he choose; whether or not it was then administered as such, certainly for a section of the Church it was made the Mass later on. The Presbyterian is amply justified in holding to his simple form of Sacrament as being nearest to the original form (and from the inner point of view it is very beautiful,

we are told), and to his ministry as being in continuity with the Apostolic Succession; but let both candidly recognise, as even such an eminent and staunch Churchman as Bishop Welldon, Dean of Manchester, has done, in his utterance before the Presbyterian Synod recently held in Manchester, that the Apostolic Succession is largely a mechanical thing. So it is, and so is the nervous system. The Succession was a carefully built up piece of mechanism, as much as are the dynamo and the wires which provide a city with electric power.

There is a movement afoot for reunion among the Churches. The Episcopalians and Presbyterians in Ireland are considering among themselves a basis for future union. In the Free Churches of England, the Free Catholic Movement is afoot; at Oxford, for some years past, there has been an Evangelical Catholic Church, a union of Unitarian teaching and Catholic ceremonial, the clergyman having received orders, first as deacon, then as priest, then as bishop, from the Nestorian Patriarch.

The Great World-Teacher when He comes will have to teach the world. The millions in the Greek and Roman Churches will have to be appealed to, as well as the advanced and liberal sections of the Church, and the great religions of the world. How useful to a teacher are models and diagrams and experiments. The Theosophical Society has for one of its fundamental missions the preparation for His Coming. Already He is in the ante-room of the world. And when He speaks His mighty Word, which will ring down through the centuries that are to come, and throws the illuminating rays of His Wisdom on Education and Brotherhood and Religion, surely these organisations, small perhaps, but brought as near as possible to perfection, will in His hands be made the models by which He can teach and convince by experiments which have proven to be successful.

PRESBYTER

BOOK-LORE

On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death, by Sir William F. Barrett, F.R.S. (Kegan Paul, London. Price 6s. 6d.)

Although many eminent scientific men in the past and present generation, both in England and abroad, have testified to the genuineness and importance of psychic phenomena, official science still holds aloof. In fact, from an article in a recent issue of *The Saturday Review* from the pen of Sir Oliver Lodge, it would appear that its attitude is going to be one which can no longer be described in so mild a phrase. Sir Oliver says :

Physical science in its many branches has now at length established for itself a strong position, but the spirit of persecution remains, though it has altered the focus of its activity, for only a short time ago I was informed in a semi-friendly manner that a determined effort was going to be made to put down the study of psychical science with a strong hand, and that I had better be warned in time and relinquish the pursuit, inasmuch as the effort was going to be an energetic one.

Under these circumstances it is fortunate that psychical science numbers among its exponents men of such stability and caution as Sir William Barrett. To the more headlong among students of the so-called "supernatural" it may seem rather late in the day to be discussing the possibility of table-rapping and other phenomena of the kind with which we have all been so long familiar, as the result of the action of a force external to the sitters; but if this science is to take its place among the rest, it must be developed with the same care and precision which has been bestowed upon the others, and along the lines recognised by scientific men as leading to reliable results. "As far as possible," we must add, because, as our author points out, there are elements in the phenomena to be studied

here which are absent in the objects of physical science—a fact which makes it impossible that exactly the same methods should be used in both cases.

For more than forty years Sir William Barrett has been investigating along the lines of psychical research, and he gives us in the present volume a carefully worked out, yet popular, account of his position as regards the various aspects of the problem.

Besides the physical phenomena of spiritualism, the author discusses the problem of mediumship, trance phenomena, evidences for survival after death, the possibility of receiving communications from the dead, clairvoyance, telepathy and many minor and more disputable phenomena. Cautions and suggestions to would-be experimenters are given, and in the last part of the book the writer philosophises regarding the lessons to be drawn from the interpretation of Nature, the mystery of the human personality, reincarnation, telepathy and its implications.

This book may be described as representative of the attitude and position of official psychical research, and as such will be useful to all who wish to keep themselves fully in touch with the movement.

A. DE L.

Cantiniere de la Croix-Rouge, 1914-1916, by Marc Helys. (Librairie Académique. Perrin & Cie., Paris. Price 3 fr. 50.)

At a time when so much thought and effort is used in inventing and devising means of destroying in the most effective way the greatest possible number of human lives, it is a consolation to hear of all that is being done to relieve the miseries resulting from this most destructive of all wars. In France, relief work and war activities were created in great numbers very soon after the outbreak of hostilities. Marc Helys, a Theosophist, gave her services to several of them, visited the majority of those established in and around Paris, and in the volume we have under review, we are given the benefit of her notes. It is not a collection of statistics, but one of personal experiences and true descriptions of surroundings and conditions. Most interestingly depicted is "the

1917

Paris of the Great War," so unlike the "Ville Lumiere" of happy times. From the first days the cosmopolitan element, and with it the "*flaneurs*" and *boulevardiers*" vanished; eccentricities and ultra-fashionableness in feminine attire were done away with, and even the most elegant women dressed with the greatest simplicity. Very striking, we are told, was the solidarity and brotherliness shown and sensed everywhere, in all classes of society. The French people lived Brotherhood, and realising themselves as all sons and daughters of the same mother, distinction of rank and position no longer existed. Everyone—man, woman, boy or girl—was eager to do his or her bit, and quite remarkable is the amount of war work accomplished, due to private initiative. The author says in her Preface:

Our armies have saved Paris; but the Parisians—and even more, perhaps, the Parisian women—have saved her from a great deal of misery. Their clear judgment, their initiative, the devotion shown by all, have prevented endless pain and suffering. Charitable institutions in existence were rapidly adapted to the necessities of the moment, and new ones created. There was so much goodwill!

In the different chapters of the book we are told how several of the activities were started, how they were carried on, how kept alive; and we are told also of what is expected of them in the future. Besides the innumerable ambulances and private hospitals opened in hotels and residential houses, there are organisations for visiting the wounded, for improving conditions for travelling soldiers, wounded and non-wounded; there are those which see to the feeding and clothing of the refugees and the destitute, provide them with shelter and finally with work; there are the orphanages and the homes for "lost" children, the homes for maimed and blinded combatants, with the educating and re-educating (owing to disabilities) departments and workshops, and there are a good many more—too long a list to enumerate.

The chief interest throughout the volume is the admirable attitude of the women of France, and one cannot help regretting that, being written in French, this interesting and inspiring work will not get a sufficiently wide circulation abroad, where Paris is thought of chiefly as a place for amusement, and her daughters as merely frivolous and pleasure-loving.

D. CH.

A Modern Job, An Essay on the Problem of Evil, by Etienne Giran; authorised translation by Fred. Rothwell, (The Open Court Publishing Company, Chicago and London, Price 2s. 6d.)

The author has taken his modern characters and facts, and called them by the Biblical names found in the story of Job. This at once lends atmosphere and puts the reader *en rapport* with the general situation and query running through the book: Why all this suffering?

Eliphaz, Bildad and Zophar undertake, each in his own way, to answer the cry with his own philosophy. One, that God is all-powerful and intervenes when it is wise, but until then He permits evil to continue on earth; the second, that God, although having willed the world into being, is conscious of his powerlessness; and the third states that God is in all and through all, expressing Himself, however, on earth as a duality. True to the original text, the old servant Elihu ends the discussion by reminding the speakers of the immortal words of the Master: "Beloved, a new commandment give I unto you, that ye love one another." The form is really misleading, and rather detracts from the metaphysical arguments as such, which are in many passages most telling and full of promise for the schools of thought of the present and future.

Some of the ideas set forth are in line with Theosophical thought, such as: the various Gods or religions indicate successive stages, veiling one reality; nothing is destroyed but everything undergoes transformation; it is human ideas, not eternal truths that come into collision in this war of words; there is no beginning, and no reason why substance should not have been from all eternity; matter and spirit are co-ternal aspects of the One; dualism is the dual aspect or nature of unknowable Unity—"we are in the presence of two principles, primordial variability and constancy"; the forces of darkness are still victorious. The author believes there is a whole series of lives before the Spirit, enabling it to free itself altogether from the mortal impress of matter. He states clearly that one must love truth above all things, and that the law of cause and effect leaves no room for miraculous intervention. He warns his readers not to imagine that "our power has increased because we can store in a percussion cap enough

energy to destroy a town". That is destructive power, while true power is creative, and "only love can create".

Existence, he states, results from the blind energy of matter brooded over by Spirit, while life comes from God. Man truly lives, he adds, only when his existence becomes life in God, manifested in humanity. Evolution, he says, consists in transferring one's environment; and finally through Zophar he sums up in these words: "Did I dare to interpret His will, I should say that He willed His dominion over substance to be established by mankind."

E. R. B.

The Way to Nirvana, by L. de la Vallee Poussin. (Cambridge University Press, London. Price 4s. 6d.)

This book consists of six "Hibbert" lectures delivered in 1916 at Manchester College, Oxford, on "Ancient Buddhism as a Discipline of Salvation". They represent the views of a shrewd and sympathetic scholar, untrammelled by orthodoxy, religious or scientific, and as such they are of real interest to the student of comparative religion who will take the trouble to follow the author's reasoning.

He is plainly not speaking for the delectation of the pious, and we can imagine many, whose acquaintance with Buddhism is limited to references in Theosophical literature, laying the book down hastily as being sceptical and materialistic. But even if this charge were true, which we do not admit, has not Buddhism a welcome for the honest sceptic and the scientific investigator of the laws of matter? It may even be that such are often able to appreciate truths that escape the whitewashing variety of patron. The interest of the book, then, is for those who delight in following the workings of a clear and unprejudiced mind confronted by problems that have never yet been completely solved.

At the outset M. Poussin announces his intention of confining himself to the actual discipline prescribed by the Buddha, as distinct from religion in the ordinary sense of the word; but as the discipline itself is inseparable from its aim and view of life generally, the reader is treated to a really brilliant analysis of various statements in Buddhist writings concerning the soul, karma, and "transmigration". One of the most charming features is the candid way in which

the author handles contradictions. He does not assert that one statement is right and the other wrong; he does not even claim to reconcile them. He just brings them out and lays them side by side, so that his own opinion seldom forces itself on the reader's judgment. Take the following delightful instance:

The riddle or contradiction has been explained by the Buddhists themselves. At the beginning, they held firmly *les deux bouts de la chaîne*—there is no Self, there is rebirth—without troubling themselves too much for an explanation. But they soon discovered the explanation when they combined the two ideas that are prominent in the oldest records of the Buddhist tradition, the idea of "causation" and the idea of "transitoriness" ("momentaneity"). These two ideas are merged in the idea of "continuity".

It is true that, but for action, there would not be rebirth; it is true that the man who revives is the heir of the actions of the dead man; it is true that the man who revives is a new being, and that, therefore, there is no transmigration, no permanent entity (*sāsvata*): the texts, both scriptural and scholastic, are clear to that effect. But the Buddhist added, from the beginning, that there is no annihilation, cutting off (*ucceda*), because—as it was soon ascertained—if the being who revives is not the same as the old one, it is not, on the other hand, different from the old one.

That seems a queer statement. . . . In any case, it is quite Buddhist.

After this neat and very Bergsonian summary of the case, it comes as somewhat of a surprise to find Mr. Poussin driven to the conclusion that Nirvana is logically annihilation. He seems to suppose that most of the Buddha's followers were comforted by props, such as the blissful state of the Saint on earth, but that a few were worthy to be told the bare truth. However, there are distinct indications that the lecturer is not completely satisfied with this pessimistic interpretation, and it seems a pity that he did not venture to suggest that annihilation itself might only be relative to some subtler plenum.

Occasional flashes of humour enliven the obscurity of many of the problems attacked, as in the quaint picture of Brahmā presented on pp. 104-6, or the neat caricature of the self-styled saint:

While dwelling in concentration, the Saint is happy. When he sometimes, opens his eyes to the spectacle of the world, he is also happy. He contemplates from the shores of the island of serenity the painful agitations of men: he is free, they are fettered by desire. He enjoys one of the most delicate pleasures in this life, the pleasure of self-complacence coupled with altruism.

We shall not be surprised, therefore, if many orthodox Buddhists regard these lectures as rank heresy, while even Theosophists will find them a hard nut to crack. But they are excellent of their kind.

W. D. S. B.

1917

A Simple Study in Theosophy, by Michael J. Whitty.
(Mitchell Kennerley, New York. Price \$1.25)

The need of a simple study of the principal teachings of Theosophy is often felt by those of our brothers who try to spread the ancient truth amongst men and women of the world, and we heartily welcome this little handbook which, we hope, will fill up a gap frequently recognised to exist. It is written in a concise, clear manner, and the author has succeeded in his attempt to make it neither too vague nor too difficult for the beginner, and to do away, as far as possible, with technical terminology, which so often deters the ordinary, every-day person.

The first chapter briefly expounds what Theosophy is; the second, entitled "God," tries to convey an idea of the Absolute and the Manifest, and of a planetary system. In the third, "Man," we are told of the seven planes, of man's bodies, of the involution and evolution of spirit and matter, leading up to Reincarnation. "The method of man's growth" brings us into the astral and mental worlds, and describes the conditions of life in the astral and mental bodies. Chapter V, "The Law of Man's Growth," explains the Law of cause and effect, and gives intelligently chosen examples to illustrate it. Then comes "The Goal of Man," and finally the Conclusion, which is, says the author, "intended to bring to the reader's attention some of the observable facts which seem to show that the teachings of Reincarnation and Karma are true"; this is followed by a short bibliography of some of the books relating to Theosophy.

The book is clearly printed and nicely got up, but its rather high price will, we fear, stand in its way for the purpose of propaganda, as there are already in existence several pamphlets and little handbooks for enquirers and beginners at much cheaper prices and by better-known authors.

D. CH.

The Holy Qur-ān, with English translation and explanatory notes, Part I. (Anjuman-i-Taraqqi-i-Islām, Punjab. Price Rs. 2 or 3s. 6d.)

This translation is being published in thirty parts, by the above Anjuman, with the help of Muhammadan scholars, well versed in Arabic as well as English, and conversant with the traditional explanations of the Qur-ān. This Anjuman is a body of Muhammadans who believe that the Messiah promised by their prophet has already made his appearance, and departed in 1908. The views of this new cult are much more tolerant about other religions, as compared with those of the average Muhammadan. All the same, the peculiar view of the fanatic Muslim, that the Qur-ān is quite self-sufficient, and the best revelation of all revelations, and that therefore a Muhammadan has no need whatsoever to look into the books of others, though they may be the revelations of older prophets —this view seems to be very much present in the teachings of this cult of the so-called recent World-Teacher. All the same, the English translation and notes, coming from Muhammadan scholars, is no doubt much superior to any other translation that has as yet appeared. The price of the book is rather prohibitive, as all the thirty parts together would cost sixty rupees for the cheapest edition. We hope that this new explanation of the Qur-ān will remove a great deal of blindness on the part of the Orientalists as well as the Muhammadans themselves.

N. S. M.

The Silent Voice, in two volumes. (G. Bell and Sons, Ltd., London. Price 1s. each.)

These two little books are compiled from instructions received through the "spirit world". The teachings are of a high order and, it is said, were given by Christ Himself. Some of the instructions in the first series seem to have been dictated by a disciple, though it is not expressly so stated. Nevertheless the words of the books have a clear stamp of coming from a very highly developed Being.

N. S. M.

1917

THEOSOPHY IN THE MAGAZINES

RECONSTRUCTION—OF WHAT?

On opening *The Hibbert Journal* for July we naturally turned to the article by the Dean of St. Paul's on "Survival and Immortality," as being the most promising ground for finding Theosophical ideas in a fairly popular form, but on the whole we were not sorry to get to the end of it. Dr. Inge's special brand of mysticism, though sometimes reminiscent of neo-Platonic aphorisms, is almost impossibly fastidious, and so intolerant of harmless phenomena that it dismisses spiritualism as necromancy and banishes the soul to the frigid zone of theoretical abstractions. So in spite of the Dean's shy nibble at reincarnation, we turned with relief to a clear-cut and original little contribution by Helen Bosanquet, as being nearer to the life-interests of most Theosophists at present.

The title we have quoted leaves no doubt as to the line that is followed—a searching examination of the values that lie behind the volume of talk about reconstruction that one hears everywhere nowadays. In spite of the vague desire for a better arrangement that is almost universal, the author warns her readers against the powerful and natural tendency of things to slip back into their old grooves "as if a jig-saw puzzle were assembling its scattered pieces and feeling more and more comfortable in proportion as each piece fitted neatly into its old place". This so-called "recuperation," she admits, may be invigorated by extra efforts to improve social conditions in directions already recognised, such as better wages and housing, a more liberal public expenditure on education, and attempts to check infant mortality. But something radically different is also necessary, says Mrs. Bosanquet:

For is it not conceivable, nay, even likely, that the new society which they will aid us to construct will contain just the same seeds of strife and devastation, only with their power for evil intensified to a still higher pitch of destructiveness?

Here follows one of the most incisive exposures ever written of the quicksands on which many imposing structures are already being reared.

Consider the spirit in which some of these reforms are being urged. Why are all European nations pressing the cult of the baby with such vigour? The motives are mixed, no doubt; but the one which has most power, the one

which works politically and extracts grants from Governments, is the desire to have more men for the next war. Constantly the number of infants which die is compared with the number of deaths on the battle-field ; repeatedly we are told how many more divisions we should have been able to put in the field to-day if we had instituted schools for mothers twenty years ago ; solemnly we are warned that the enemy will omit no measure which will enable him to outstrip us in the growth of population. The method works ; babies are kept alive ; but if they could be aware of the fate which awaits them, they might well enter their feeble protest.

Education, again, is being stimulated largely by the motive of surpassing Germany in efficiency, though some more enlightened educationists are seizing the opportunity to raise the ideals of education to a more spiritual level. The author contends that this deadlock between nations will not be surmounted, even by a League of Peace, as long as existing ideas survive.

But the truth rather is that it is *ideas* which are at the bottom of human warfare. Amongst civilised peoples, at least, it is ideas of religion, of wounded honour, of lessened prestige, which lead to war, rather than the crude desire to drive cattle, or snatch wives, or to acquire territory. And even where the desire to acquire territory persists, it is based upon the wrong idea that no benefit can be derived from the land without exclusive possession.

The remedy prescribed is an eminently Theosophical one — a realisation of the effect of ideas on action, and a wholesale revision of accepted ideas, tested on the basis of permanent values. Some simple examples are given of how the adoption of some ideas, almost too obvious to be disputed, would revolutionise existing methods ; and as a concluding idea Mrs. Bosanquet takes the vital question : “ How far is it true under present conditions, and how far necessary, that one man’s gain is another man’s loss ? ” We cannot refrain from quoting the final paragraph, which comes like a fresh sea breeze to the jaded toiler in the factory :

Would it be too much to expect as a result of such a study that men might one day, perhaps in the far future, come to reject all gain which involved a loss to others ? I do not think so, provided always that we began early enough with the children. If they were helped, at home and at school, to care most for what is best, to find their happiness in the things which gain by being shared, to know the difference between liberty and licence, and to respect each other’s rights and their own duties, we might safely expect them in after life to accept a loftier conception of profit and loss than that which prevails to-day. And with such a reconstruction we might perhaps hope also that war would become a thing of the past.

W. D. S. B.

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THE THEOSOPHIST

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1st August, 1917.		Recording Secretary, T.S.

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CIRCULAR, SEPTEMBER 1917

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VOL. XXXVIII

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CONTENTS—AUGUST 1917

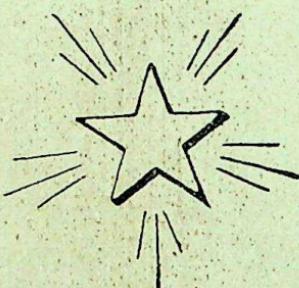
	PAGE	
On the Watch-Tower	473	
Francis Bacon and the Cipher		
Story	481	
Esperanto: The Language of Hope	DR. ISABELLA MEARS	499
“Gulistan,” Ootacamund	506	
The Nature of Mysticism	C. JINARĀJADĀSA, M.A.	507
Some Thoughts on the Buddhist		
Doctrine of Pratitya Samutpāda	N. S. MARATHEY, B.Sc.	515
The Church and its Work.	C. W. LEADBEATER	527
Active Preparations for the Sixth		
Root Race	ROBERT K. WALTON, LL.B.	543
Rents in the Veil of Time:		
The Lives of Arcor, III.	561	
Some Reminiscences of a Veteran		
Theoscphist: II. From 1881 to		
1884	FRANCESCA ARUNDALE	565
Quarterly Literary Supplement:		
Buddha and the Gospel of Buddhism; Illustrations of Positivism; “Noh,” or Accomplishment; Theosophy and the Problems of Life; Across the Border; The Weird Adventures of Professor Delapine of the Sorbonne; Bible Prophecies and the Plain Man; Theosophy in the Magazines.	575	

Supplement

ix

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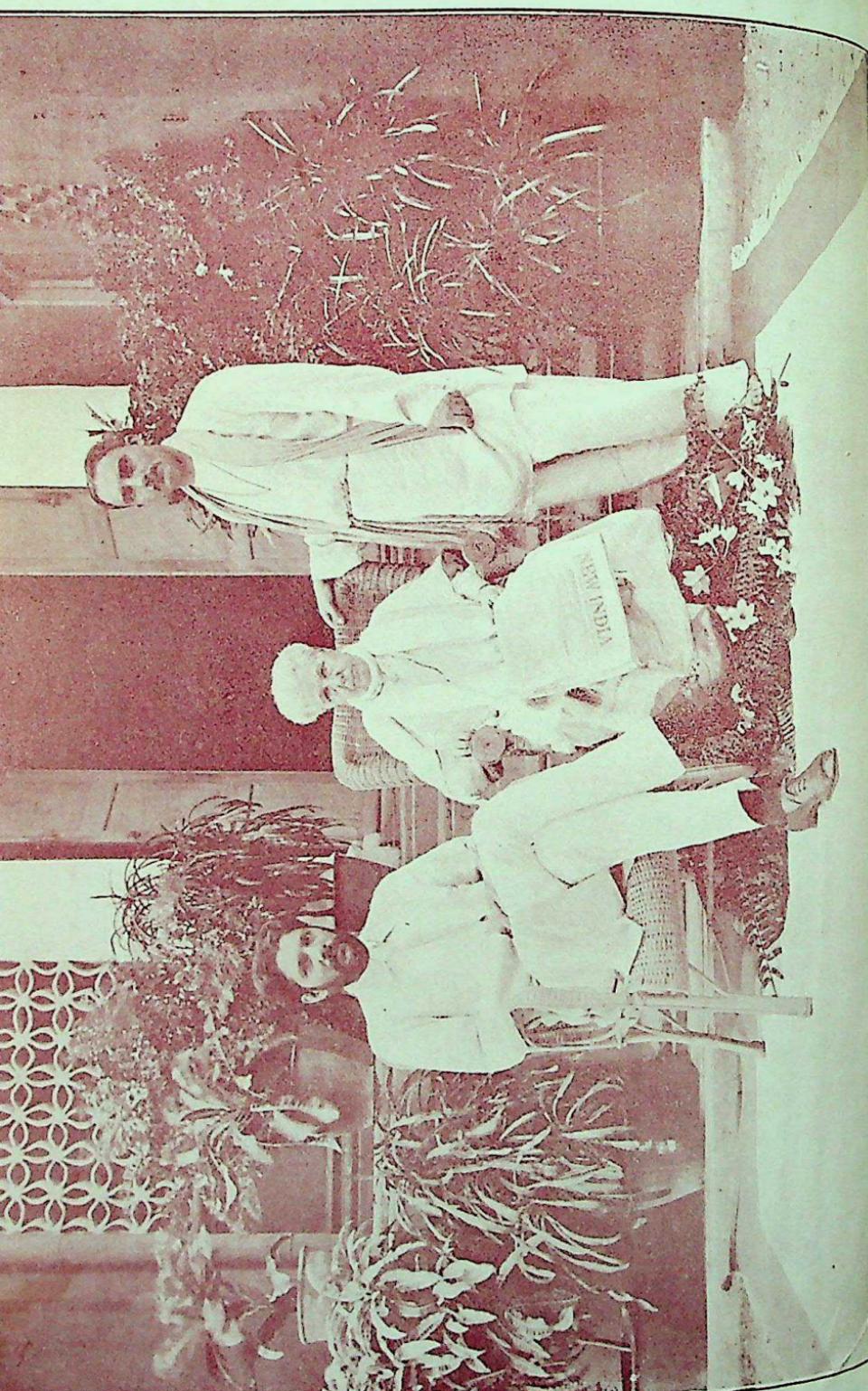
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VOL. XXXVIII

No. 11

THE THEOSOPHIST

ON THE WATCH-TOWER

[SINCE the Order of Internment served by the Government of Madras prohibits Mrs. Annie Besant from publishing any writing of hers, these Watch-Tower notes are not contributed by her, but by various writers.]

THE internment of the President and her two colleagues has been naturally the principal thing in Indian public life since June 16th. It is no exaggeration to say that, with the exception of meetings for accessions and coronations and such royal occasions, so many public meetings on one topic have not been held in India. As was mentioned last month, the internment order prohibited the publication of any writing or speech, whether already published or not, by the President. A second Order was issued modifying this rule to the extent that such of her writings as were only Theosophical or religious, but not political, would be allowed to be published, provided that each had been examined and passed for publication by an official appointed by the Government.

It is obvious that this modification clearly implies that the President has already written, or may write, things contrary to the law of the land and against the peace and order of the subjects of His Majesty the King-Emperor; it is equally obvious that the President could not for a moment subscribe to such a premise.

* * *

In reply to this second order of Government, the President, it seems, wrote a letter, but the Government has not communicated it to the public and she herself cannot under the internment order. However, the Secretary of State for India has asserted in Parliament that her letter "emphasised the unity of the Theosophical Society with the political aims of other organisations". To all Theosophists and the readers of this magazine these words attributed to her will be incredible; she is, however, herself unable to deal with the matter and refute the charge. We know from the dozens of occasions when she has spoken and written on the subject of the Theosophical Society and politics, that she has always been careful to dissociate the Theosophical Society from her political activities, and to maintain the neutrality of the Society. As late as last September, in these Watch-Tower notes, she mentioned that she had given not one political address under the auspices of any Lodge of the T.S., nor had she circulated through its organisation one political pamphlet. In the Convention Address of 1914, she called upon all members to make it clear that nothing she did outside her Presidential capacity bound the T.S.

* * *

The instructions left by the President to the Executive Committee of the T. S. at Adyar, before her

1917

ON THE WATCH-TOWER

475

leaving for internment, were, as so often before, that nothing was to be done by the Society to identify it with any political activity in India. Knowing these instructions, the following cable was sent by me on the 17th to the General Secretary in England and Wales :

Mr. Chamberlain's statement that the President of the Theosophical Society in her letter identified the Society with organisations with political aims should be justified by publishing her actual words. We know that such statement is contrary to all that she has said and written since she became President. She cannot publish under the internment order and cannot repudiate the statement. Press for the publication of the letter so that the statement may be justified. We owe it to her and the Society.

I communicated this through the Indian papers to all T. S. members in India. On the 20th, the Executive Committee of the T. S. met at Adyar. There were present Sir S. Subramania Iyer, Mr. A. Schwarz (Treasurer), Dr. W. E. English, Mr. J. R. Aria (Recording Secretary) and Mr. C. Jinarājadāsa. The Committee sent the following cable to London to Mr. D. Lloyd George, the Premier.

Referring to Mr. Chamberlain's statement cabled by Reuter that Mrs. Besant, President of the Theosophical Society, in a letter to the Madras Government "emphasised the unity of the Theosophical Society with the political aims of other organisations," the Executive Committee of the Society desire to point out that the statement of the Madras Government contradicts that of Mr. Chamberlain. The Committee, as representing the whole international Society, demand the publication of its President's unmutilated letter, as otherwise great anxiety will certainly be felt in allied and neutral countries in which the strength of the Society in round numbers is as follows : India 7,000, British Isles 3,500, America 6,600, Russia 1,000, France 1,300, Italy 300, Australasia 2,600, South Africa 270, Netherlands 2,500, Scandinavia 1,100. The Committee earnestly beg you to remove a cause of great irritation caused by Mr. Chamberlain's words which have misrepresented the aims and objects of a world-wide religious organisation. Jinarājadāsa, Chairman, Executive Committee ; Aria, Recording Secretary, Theosophical Society, Adyar, Madras.

We shall have to wait till the Government publishes the President's letter; but all who have been in touch with her work in all departments—Theosophical, social, educational, political and others—are absolutely convinced that she has said nothing to warrant the statement attributed to her.

* * *

In the meantime, no works by the President, or by Mr. Arundale, or Mr. Wadia, will be sold by the T. P. H. at Adyar or London. This prohibition applies to magazines also, in which appear articles by them; back numbers of THEOSOPHIST and *Adyar Bulletin* can no longer be despatched, though the orders already sent will be filed, to be executed after the internment orders are cancelled.

* * *

Mr. Chamberlain in Parliament also stated that "Mrs. Besant had refused the Madras Government's offer of permits for carrying on Theosophical work, if she abstained from political agitation" (Reuter). Once again we are handicapped by not knowing what was represented by the Madras Government to the Secretary of State as the words of the President on this matter; we presume that she declined the impossible task of separating her activities into spiritual and non-spiritual or political. Our revered friend, Dr. Sir S. Subramania Iyer, K.C.I.E., sometime Vice-President of the Theosophical Society, has well pointed out that, to the President,

religion and politics were not like the contents of two separate water-tight compartments, but parts necessarily connected with each other, with reference to the well-being of human society. This she has consistently maintained always, and long before she began her political work in this country.

It would be waste of time to refer to her many utterances showing this consistent position of hers, for those utterances have been for a long time accessible to all. This view of hers as to the necessary connection between religion and politics may not agree with western ideas on the subject, but it is not strange in her case because, though by birth a western, she is every inch a true eastern soul, and to such a soul any other position is inconceivable. No one who has paid the slightest attention to the Hindu Scriptures and works on Hindu polity could be ignorant of the fact that religion and politics are treated in them as inseparable; nay, it has been the accredited teaching in this country that Rishis were the guides of Kings and lawgivers as well as teachers of Brahma Vidya or Spiritual Science.

No student of Theosophy can ever accept as final the judgment even of Theosophists, let alone Governments, as to what is or is not spiritual or religious. That lies between God and the human soul, and according to the nearness of a soul to God is his conception of what is spiritual.

* * *

From three different divisions of the Celtic Race reports have come this month of special Theosophical work. In France, Baroness Meline D'Asbeck is trying to link Theosophy to the strong interest in France in Art by organising a Fraternity of Art. From Ireland reports have come of special Theosophical lectures in Dublin and Belfast by Miss Beatrice de Normann, Secretary of the Theosophical Educational Trust. From Spain has come a Spanish translation of *A Study in Consciousness* by Federico Climent Terrer, F.T.S., and published by the Biblioteca Orientalista of our Brother R. Maynadé of Barcelona. The Celtic peoples are so intuitive and have such sensitiveness to synthetic concepts, that Theosophy appeals to their intellects because of its extreme lucidity and brilliance. In return our Celtic members can contribute to our

Theosophical knowledge many lucid and idealistic applications of Theosophical truths.

* *

The higher educational movement initiated by Theosophical teachers is slowly gaining ground. The Theosophical Educational Trust in India and the similar institution in England are working admirably, and both have now given rise to a special organisation to bind teachers together, called the Theosophical Fraternity in Education. A fund has been started in Australia for an Educational Trust. In India the Trust has just organised a University College at Madanapalle, later to be built up into a University; this University College will be specially distinguished by not being under the direction of any Government department. It will not be affiliated to any Government University, and will be built up by private gifts. The College authorities, therefore, will have full liberty to develop the institution on fully National lines, unhampered by Government orders or regulations. The National Board of Education, organised by our President, which has on its Managing Board a very substantial number of the public men of India, is to be registered, with the purpose of putting Indian Education on a sound National basis. The Women's Indian Association, organised for educational work among women by Mrs. D. Jinarājadāsa, is steadily growing. A new branch of Theosophical activity is the Brackenhill Theosophical Home School for little children, organised by the Educational Trust in England; Sister Jeffreys, well known to us at Adyar, a trained nurse who worked on the hospital ship *Madras*, is the Principal of this new type of school.

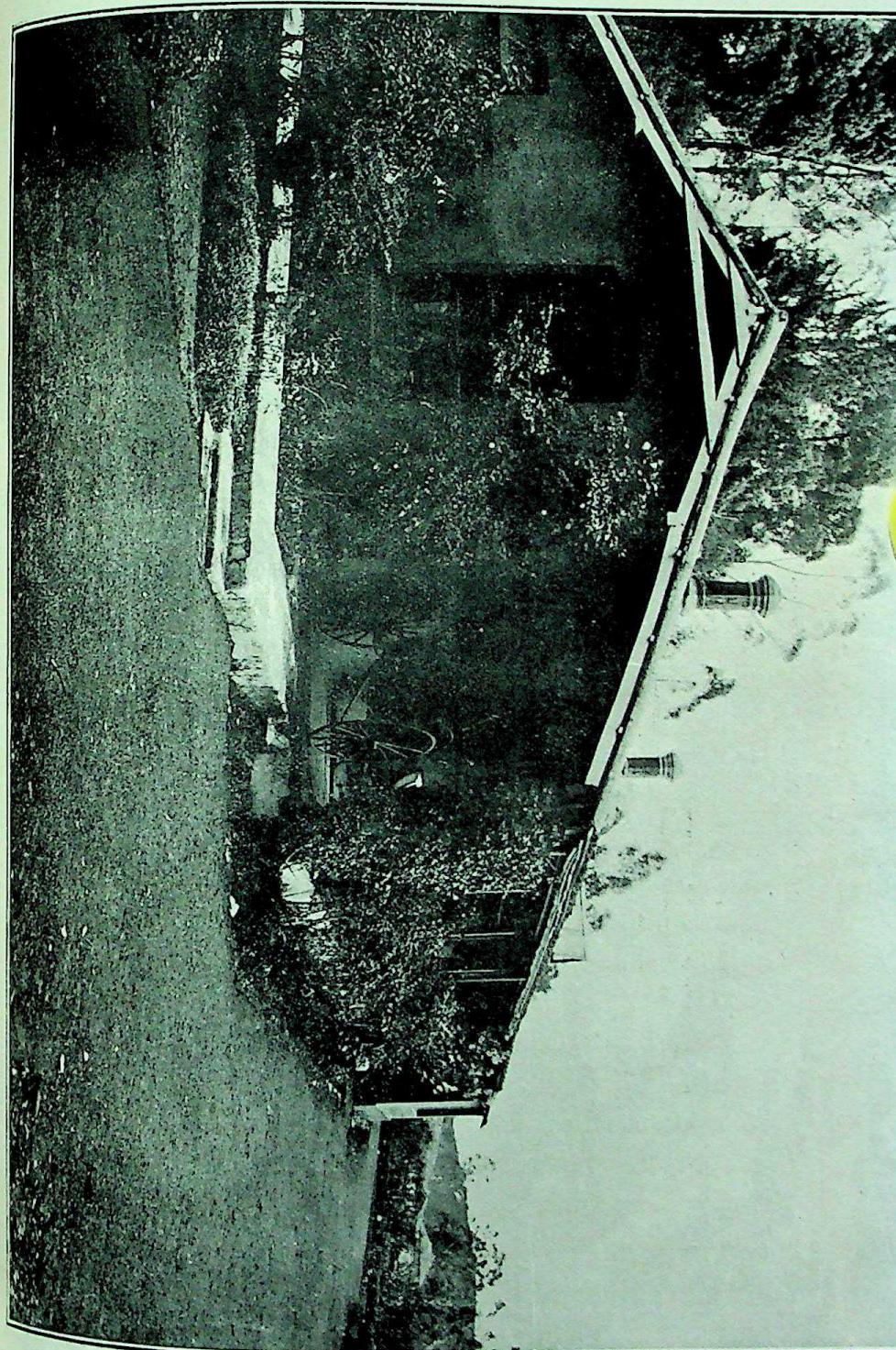
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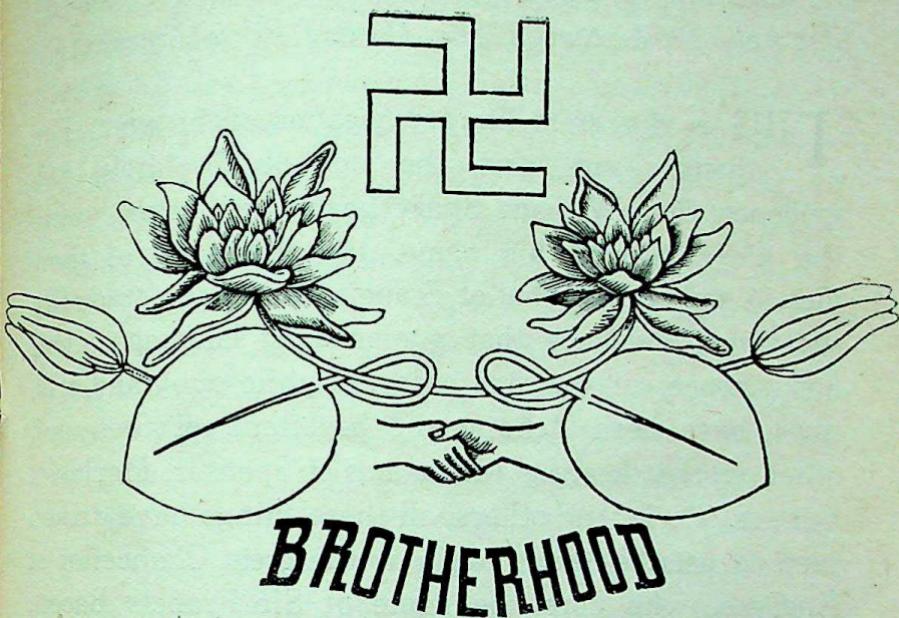
Two Theosophical Conferences take place this month; one is at Tiruvattar in the Indian State of Travancore, South India, and the other is at Chingleput, thirty-five miles from Adyar. The first Conference begins with a procession round the temple, followed by several meetings during the two days that the Conference lasts. The second has no less than ten speakers, among whom are Mrs. M. E. Cousins on "The Relation of Art to Religion," and Mrs. D. Jinarājadāsa on "The Culture of Indian Women". The first Travancore Star Conference also takes place this month. In all these Conferences, the strong interest evinced by the general public in Theosophy is shown by the number of lectures given in the vernacular languages, apart from those delivered in English.

* * *

For all who are Theosophists the destiny of India must loom large in their Theosophical horizon. It is "the land of my Master," as H. P. B. told us. It is also the land of other Great Ones, since among the many nations of the world to-day it is the land where there is an inner peace in the life of the people which reflects the great Peace within Them. It is a land that is old and yet full of youth; a land of hoary traditions, yet emerging out of them to build herself into a new and mighty Nation. When India achieves her destiny, the charm which the peoples of the West already find in India will be increased an hundredfold. For throughout the ages, from the thousands of shrines in this land, from every banyan tree and bo-tree at whose foot a saint has meditated, there has radiated a network of magnetism whose influence is felt as the charm of India. But largely, even now, these centres

of magnetism are unreleased, and have not spent their full vigour, and generation after generation each shrine and temple has become the reservoir of mighty forces awaiting the great day of the Coming of the Lord. When India's claim for her place in the Empire is recognised by an Empire which realises that, without the free co-operation of the Indian peoples, there can be no Empire worthy of the name, then will begin the great Dawn for humanity. The whole world is in travail that its Saviour may be born; but how little that world realises that this ancient Motherland of India is the Mother of the Saviour predestined from the ages. Little wonder too that, before India can come to her Day, she calls from her children for sacrifice after sacrifice. Happy indeed are those who, whether of Indian birth or not, are called upon to work and sacrifice for the destiny of India, upon which depends so greatly, not only the destiny of the British Empire, but of the whole world for many a generation to come. Many are the whispers in this land of mystery from rock and tree, from forest and shrine; for ages they have whispered of the great Day to be, and now these whispers have changed to a chant of triumph. For what the high Gods decree, no puny human will may thwart, and where the Hand of the Highest on Earth is upraised in protection and benediction, there all opposition dies away, for His Will is victory and triumph.





FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD

*"'tis the King that speaketh—and it is true history
that will herein be related."* (cipher in *Novum Organum*, 1620.)

*"Francis of Verulam is author of all the plays
heretofore published by Marlowe, Greene, Peele, Shakespeare,
and of the two and twenty now put out for the
first time. Some are altered to continue his history."*
F. St. A.

"Search for Keyes, the headings of the comedies."
(1623 Folio Sh.)

*"Queen Elizabeth is my true mother, and I am the
lawful heir to the throne. Finde the cypher story my*

bookes containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life." F. Bacon. (1st Folio Shakespeare, 1623, Digge's Prefat. verses.)

THIS is the great literary question of the age. For many years past, the lack of absolutely any evidence that William Shakespeare, the actor, wrote the plays bearing his name, the similarity of their diction and style to that of Francis Bacon, the gradually increasing evidence that a master of languages, lore and science, of law and poesy, of philosophy and arts, must have been "the onelie begetter" of these and other works, bearing the names of Spenser, Marlowe, Greene, Peele and others, all these things have driven men to ascribe their origin to the great Chancellor of England, who bore the name of Sir Francis Bacon, Lord Verulam.

The interest in the Bacon-Shakespeare controversy may be said to have commenced in 1857, when Spedding published his monumental *Life and Works of Bacon*. In the same year Miss Delia Bacon put forward, in America and afterwards in England, her long-held conviction that Bacon wrote the Shakespeare plays. She was followed by Mrs. Henry Pott, who had come to the same conclusion by dint of long comparison of the works of Bacon and these plays. In 1883 she published Bacon's *Promus* or Common-place Book, which is a collection of proverbs and phrases in several languages, most of which are to be found in the plays also. She followed up this work with her book *Francis Bacon and his Secret Society* in 1890, but she did not become convinced of Francis' royal birth till some years later. I shall quote from her preface to a

later edition of this book in the latter part of my article. In 1887 Ignatius Donnelly, an American, brought out his great book in two volumes, *The Great Cryptogram, Francis Bacon's Cipher in the so-called Shakespeare Plays*. His first volume deals with parallel passages, and is sufficiently convincing to the student that the same hand wrote Bacon's and Shakespeare's works. I myself, as a schoolmaster, accustomed for many years to read with my classes Bacon's *Essays* and other works side by side with the Shakespeare Plays, practically learning both by heart, and comparing them on a basis of classical scholarship, had come to the same conclusion, even apart from the cipher question. Donnelly's second volume deals with the numerical cipher which he claimed to have discovered, basing it on certain numbers of pages in *Henry IV* and references therein, and in *The Merry Wives of Windsor*, to "bacon". He works through the First Folio, counting up and down the columns and fitting together a wonderful story, the truth of which we cannot test for ourselves without most laborious calculations. Mr. Donnelly died without finishing his work, which was assailed with the most violent abuse by those who favour the Stratfordian authorship.

Next came the Word cipher, discovered by Dr. Orville Owen, another American, who spent many years at the work. The results of his labours he published in six volumes, at first in 1893, and others have followed, containing Bacon's *Historical Tragedy of Mary Queen of Scots*, and *The Tragical History of our Late Brother, Earl of Essex*, both plays being in the grand style and diction of "Shakespeare" and containing many lines which appear in the outer works published

under this name. Dr. Owen in deciphering discovered the story of Francis Bacon's royal birth, corroborated later by Mrs. Elizabeth Gallup, another American, who had assisted Dr. Owen, and herself discovered the bi-literal cipher, which is detailed by Bacon himself in *De Augmentis*. It appears that Bacon expected the bi-literal cipher to be discovered first, for therein he gives directions for the discovery of the Word cipher.

In 1900 Mrs. Gallup¹ published *The Biliteral Cipher of Francis Bacon*, a book of some five hundred pages, nearly all of which are direct transcriptions of the cipher interior of Spenser's, Greene's, Peele's, Burton's, Shakespeare's and some of Ben Jonson's works, which are claimed by Bacon to have come from his own pen. Her second volume was issued in 1910, dealing chiefly with the disposal of the MSS. in several hiding-places and with the cipher work which was carried on after Bacon's "death" by several hands, among others by Dr. Rawley, Ben Jonson and Dugdale. I shall refer to this part of the subject in the latter part of my article.

In 1910 Sir Edward Durning-Lawrence (1837-1914) published *Bacon is Shakespeare*: the book itself is printed in Roman type cipher. I have now mentioned the chief works dealing with this subject, and though hundreds of others have been published, I will mention one, also by an American, Mr. J. Phinney Baxter's *The Greatest of Literary Problems*, 1915, which is the best book I have read summing up the points at issue down to the present day, and which I heartily recommend to those who wish to make a study of the controversy.

¹ By kind permission of Messrs. Gay and Hancock, on behalf of Mrs. Gallup, I am able to make liberal quotations from her books. I understand that she is still busy deciphering.

Thus we have several stages of progress by which our conclusion is reached. First, that of conjecture and conviction (Delia Bacon): then proof by argument and comparison of style and diction (Donnelly's first volume): then further proof by examination of external evidence, documents, watermarks, secret signs and symbols (Mrs. Pott): then proof supplied by a cipher based on numbers, veiled references and key-words (Donnelly's cipher): next, the discovery of the more reliable word-cipher (Owen): lastly, the discovery of the most reliable bi-literal cipher (Mrs. Gallup), leading to examination of the works of the Elizabethan writers.

My object in writing this article is not to discuss the pros and cons of the controversy, but to quote the actual words of the bi-literal cipher of Mrs Gallup, which gives us Bacon's actual words, so that readers may judge for themselves. Apart from its literary interest, there is another side of perhaps deeper interest to Theosophists, Masons and Rosicrucians, many of whom believe that Francis Bacon, Lord Verulam, rightful King of Great Britain, is now a great Adept and a Master of those who know, still living in a human body as one of the Masters of Wisdom and guiding the activities of the western world. This subject has been sketched in previous numbers of *THE THEOSOPHIST* and recently in the pages of *The Channel* by Mr. Ernest Udny, who has spent many years on this study.

To resume the thread of my story. Professors of literature poured scorn on these publications, calling them perverse misapplications, fantastic, arbitrary, and so forth; but none of them appear to have studied the books or to have searched for the cipher. Sir Sidney

Lee, the acknowledged champion of Shakespeare, said that he could find no cipher in the Shakespeare Plays, though he had compared twenty-five copies of the first folio. In his exhaustive book, *A Life of William Shakespeare* (Smith Elder & Co., 1915) he brushes aside the Baconian question, and apparently has not closely read Mrs. Gallup's book, nor does he even mention Dr. Owen's huge work.

Suffice it to say here that "the man in the street" has never seen an early edition of the writers of the Elizabethan age; and if he had, he would not perhaps notice things which stare one in the face on closer inspection—the constant italic words scattered through the books, the irregularly placed letters of different shapes and the apparently bad spelling. He would therefore greet with derision the announcement that the plays were written by another than Shakespeare, who has for so many years been enthroned as a sort of god, and has pilgrimages to his shrine and festivals to his name. But anyone who is acquainted with Elizabethan books will see, unless he be like Sir Sidney Lee and others (who, like Nelson, put their blind eye to the telescope), that there is a definite system in these italicised words and letters, with their dots and twists, catch-words and keys scattered in all directions.

In the cipher contained in *Hamlet*, Bacon says :

Wee depende on our decipherer, as in recognition of the merits of our stage-plaies, aft' some day, not verie long after this story hath bin deciphered, to collect all these into one tome. It shall be noted in truth that some greatly excede their fellowes in worth, and it is easily explained. Th' theame varied, yet was alwayes a subject well selected to convey the secret message. Also the plays being given out as tho' written by th' actor to whom each had bin

1917

consign'd, turn one's genius suddainelie many times to suit th' new man. In this actour that wee now emploie is a wittie veyne different from any formerly employ'd.

In Ben Jonson's *Masques*, 1616, he writes:

When I have assumed men's names, the next step is to create for each a stile naturall to th' man that yet should (let) my owne bee seene, as a thrid o' warpe in my entire fabric, soe that it may be all mine.

In this cipher will be read the story of Francis Tudor's (Bacon's) royal birth and heritage, of his banishment to France to the Court at Paris, of his love for fair Marguerite (Rosalind) of Navarre, his mother Elizabeth's anger at his discovery of the secret of his birth, of the hatred and lifelong opposition of Robert Cecil, of the rash attempt of his brother Essex to get the throne (which ended in his own execution), of the arraignment of Essex, in which Francis was forced by the Queen, on pain of death, to lend a hand, of his lifelong remorse at being the cause of his brother's death; of his final loss of all hope of ever gaining his lawful crown, when James was put upon the throne; of the bloody history of Elizabeth's Court, and of Bacon's so-called disgrace and fall.

I have not room to quote passages referring to all these events. The *Novum Organum* alone contains in cipher fifty pages dealing chiefly with the cipher methods. It was an age when every one used cipher for the transmission of secrets; and Bacon himself, as a courtier, employed on diplomatic service, was well versed in their use. He tells us that the Queen employed him to decipher the secret correspondence of Mary Queen of Scots. He employs six ciphers in all (see below). In the *De Augmentis*, published some years after, when his secret apparently had not yet

been discovered (for reasons which may be read in the extracts I give here), he boldly gives out a treatise on ciphers, which anyone may read who will turn to the sixth chapter, in English or Latin. To put it briefly, he invented a sort of Morse Code of signalling, based on the dot and dash, or rather on two separate founts of type in italic letters: *e.g.*, five letters of the same type together stand for A, four similar letters and one different stand for B, and so on through the alphabet. To avoid discovery, these sets are separated through a book, and it is impossible to know which letters or sets of letters are to be taken together unless one know the key-words. This is sometimes given on the title-page of a book, or signified by dots and craftily concealed signs. A microscope is often needed to note the minute differences of type in small lettering.

*“His sight shall accordinglie have neede to bee as
th’ sight o’ th’ keene-eyed eagle, if hee would hunt this
out, losing nothing.” (N.O. 1620)*

As I said above, one must have the early printed books (though it is possible to get *facsimile* editions of Shakespeare at a high price). I have been able to verify Mrs. Gallup’s cipher by thus consulting *facsimile* pages of the First Folio Shakespeare. An examination of Elizabethan and Stuart books, and even books of the early years of the next century, will make it plain that the cipher did not end with Bacon’s disappearance from the stage of life, in 1626. I have in my possession some thirty books dating from North’s *Plutarch’s Lives*, 1603, and Bacon’s own works in English and Latin down to Locke’s *Essay on the Human Understanding*, 1741, all of which contain different ciphers. These form a mere fraction

of the books of this period which are printed in cipher. Of this more further on.

The Baconian "heresy," says Sir Sidney Lee¹ . . . "long found its vogue in America"; and it is noteworthy that the three chief and first exponents of the cipher were Americans, and, as will be seen in the cipher story of Mrs. Gallup, *Bacon looked to the far West in distant ages for the acceptance and discovery of his secret.*

I keep the future ever in my plann, looking for my reward, not to my times or countrymen, but to a people very farr off, and an age not like our own, but a second golden age of learning (cipher in *Winter's Tale*). But so great is our faith that posterity shall give honour unto our name, here and in the distant lands beyond the seas. . . . (cipher in *New Atlantis* 1635 ed.). . . . Th' clear assurance cometh only in dreams and visions of th' night of a time when th' secret shall be fully revealed. That it shall not be now, and that it shall be then, that it shall be kept from all eyes in my owne time, to bee seene at some future daye however distante, is my care, my studie (cipher in *Novum Organum*).

I quote one passage dealing with the different ciphers used.

We have spent occasionall idole minutes making such masks serve instead of the two ciphers so much us'd, for of soe many good methods of speaking to the readers of our workes, wee must quite naturally have a preference; and wee owne that the Word Cipher seemeth to us superiour to all others wee have invented. We have however devis'd six, which wee have us'd in a few of our booke. These are the Bi-literal: Wordd: Capital Letter: Time or, as more oft call'd, Clocke: Symbol: and Anagrammaticke (*Novum Organum*).

Apart from the cipher question, it has been conclusively shown, in my opinion, by Mr. E. G. Harman, C.B., in his important work, *Edmund Spenser and the Impersonations of Francis Bacon*, that all Spenser's works were the work of Bacon, and in all probability those of Sir Walter Raleigh and Sir Philip Sidney. In

¹ op. cit. supra.

the cipher passages which I have here considered, the names of Sidney and Raleigh do not occur, but more of this may be said on another occasion.

I will now quote some passages from Mrs. Gallup's book, bearing on the claim of Bacon to have written these works he names. Those who wish to read the wonderful disclosures made by him, must consult the book itself, or those of Dr. Owen (London, Gay and Hancock, Publishers).

The works range from *The Shepheard's Calendar*, 1579, to *The Natural History*, 1635.

E. K. will be found to be nothing lesse than th' letters signifying th' future soveraigne, or England's King. In event o' t' death of her Ma. . . we, the eldest borne, shoulde, by the Divine Right of a lawe of God made binding on man, inherit scepteran' thron'. (*Shep. Cal.*, 1579, which was dedicated by E. K.). . . . We write in this constant dread least our secret history may be found and sette out ere we be safe ev'n fro' butcher's deadlie axe, and make many a shifte sodainely for safety. We ourself hate with princely hatred artes now exercised [by Robert Cecil] to keepe th' vanitie of our regall parent glowing like fire, for God hath laid on that head a richer crowne then this diademe upo' her brow, yet wil she not displaie it before all eies. It is th' riche crowne of mothe'hoode. Our true title is *PR. Of WALES*. (Cipher in Geo. Peel's *Arraignment of Paris*, 1584.)

Francis of Verulam is author of all the plays heretofore published by Marlowe, Greene, Peele, Shakespeare, and of the two and twenty now put out for the first time. Some are altered to continue his history. F. St. A. Search for keyes, the headings of the Comedies (1623 folio). Queen Elizabeth is my true mother, and I am the lawful heir to the throne. Finde the Cypher storie my booke containe: it tells great secrets, every one of which (if imparted openly) would forfeit my life. F. Bacon. (1st Folio *Shakespeare*, 1623. *Digge's Prefat. Verses.*)

The hidden history extendeth thro' works of numerous designes and kinds that have beeene put out from time to time for severall yeeres (*Novum Organum*, 1620).

While a boy at College, he had written many poems, *Venus and Adonis*, *Lucrece*, and had translated

Homer and Virgil, passages of which, with a summary of the whole in prose, are in Mrs. Gallup's book.

You will find more o' history in such works, but of much of Homer's great poem. It chiefly makes up my delightsome Hiren the Faire Greeke—a stage-play I published in Peele's name—and also my Dido, my tragedy of Titus, many poems, A Tale of Troy, Venus and Adonis, Jonson's Masks, and much of Marlowe's translation of Lucan, of Hero and Leander, and the Faerie Queene, Sheapherd's Calendar—which now bear only Spenser's marks—Ovid's Elegies, and also the Rape of Lucrece; all Greene's wanton verses—those mixt poem-prose stori's, wittilie having for our purpose Achilles or others as heroes—especially Pandosto, Arraignment o' Paris (the one last published as Peele's play), Menaphon, Orlando Furioso, Marlowe's Tamburlaine, Dr. Faustus, with Troylus Spenser's, as Shakespear's, num'rous love poems of many kinds, sonnets, and so forth, that shower my Margaret as with water of Castaly, are also part of the Iliads and Odyssey. (Cipher in *Henry the Eighth, Sh: 1623 folio.*)

I masqued manie grave secrets in my poems which I have published, now as Peele's or Spenser's, now as my owne, then againe in th' name of authours, so cal'd, who plac'd workes of mixt sort before a reading world, prose and poetry. To Robt. Greene did I entruste most of that worke, rather his name appear'd as authour: therein you may find a large portion that, belonging truely to the realme of poetry, would well grace verse, yet it did not then seeme faire matter for it. As plaiers some parts were againe used. (In *De Augmentis, 1624.*)

*These (assumed) names I have us'd as disguises that my name might not be seen attached to any poem, stage-play or anie of th' light workes of this daye.*¹

The cause of this is clear. Not alone for pride in our choice o' science for a fiel' of hard labour, but also that I might be at liberty to use these workes as the exterior letter, hiding my secret writings, as no oth'r person is cogniza't of the work save my foster brother Anthony, my owne brother Robert (Essex), Ben Jonson, my friend, adviser and assistant, and our private secretary (Rawley), yet for the exterior part we emploie many amanuenses, for we can keepe severall employed when reading our plays for our finall review, or when assembling th' parts. (As you Like it, 1623.)

I had great feare that no sharp eye would note aught th' keyes or such name-wordes purport. How to disguise, but at

¹ Italics mine. F. L. W.

th' same instant give unmistakable, manifold instructio's was a grave but very constant *quaere* with me, that, with manie excellent plannes and by diverse repeated lesser experiments in time, slowly brought the desir'd but difficile responde't contrivance—an ingenious waie by which lines and fragmants of scatt'r'd storys are collected in their original forme.

(*Fra'cis First of England.*)

Few thought an adoptive heire, and suppos'd sonne to Sir Nicholas Bacon, wrote stage-plays, and it was to make onely our decypherer know of our new drama that we publisht aught without th' so-call'd author's name upon the page. . . . most playes wee had sent out before our new one had the stile or name of an actor—he who will put it forth—but anon the one who bringeth it on our stage. . . . Very few know, to-day, th' injustice done us by the late Queene of our most powerful realme—Elizabeth of England—for she was our owne royale *mere*, the lawfull wedded wife to the Earle of Leister, who was our true sire, and we, the heire to crowne and throne, ought to wield her scepter, but were barred the succession. We should, like other princes, the first that blessed that royale union, succeed the Queene-mother to soveraig'ty, but punished through the rashnesse of our late artful brother, this right shall bee denied us forever. . . . Ne'er shal the lofty and wide-reaching honor that such workes as those bro't us bee lost whilst there may even a work bee found to afforde opportunity to actors. . . to winne such name honours as Wil Shakespeare, o' th' Globe, so well did win, acting our dramas . . . That honor must to earth's finale morn yet follow him, but al fame won from th' authorshippe (suppos'd) of our plays must in good time—after our own worke, putting away its vayling disguises, standeth forth as you only know it—be yeelded to us. F. (In *Titus Andronicus*, 1611.)

Men are so bound by habit and rarely think for themselves. . . . Soe weake and inconsta't is judgment, when things not familiar be submitted, first wondering much that there should be anything to be found out, then on the othe' side marveling to thinke that th' world had soe long gone by without seeing it (*Novum Organum*).

At first my planne of cipher was this: to show secrets that could not be publish'd openly. This did so well succeed that a different (not dangerous) theme was entrusted to it: and after each was sent out a new desire posses'd me, nor left me day or night untill I took up againe th' work I love so fondly. . . Some school verses went into one, since I did deeme them good, worthie o' preservation in my truly precious casket studded thicke with houres farre above price. Even my translations of Homer's two immortal poems, as well as many

more of lesse valew, have a place in my cypher: and th' two our most worthy Latine Singer left in his language I have translated and used in this waye—Virgill's Aeneid and Eclogues. L. VERULA. (*Titus Andronicus*, 1623, Folio.)

It may be noted here that the famous *Anatomy of Melancholy* was first published in 1586 under the name of T. Bright (when Burton was only ten years old). It appeared again in 1621, 1624, 1628, and later under the name of Robert Burton: the cipher tells us that Bacon wrote the book under the names of Bright and Burton, and the different editions contain different cipher stories. Herein is contained a full prose summary of his translation of Homer's Iliad, and in the marginal notes is the argument to a translation of the Aeneid. In *De Augmentis* is contained a similar synopsis of the Odyssey of Homer.

In th' beginning of our Word Cypher is such as will be decipher'd with most ease after the designe shall bee fully seene, and th' entire planne well learned. It was in use early. In many of th' inventions—this and all smaller ones—one booke, or at the most two or three, contained all of a single worke. This is otherwise in our Word Cypher, inasmuch as the hidden history extendeth through workes of numerous designs and kinds that have beene put out from time to time for severall yeeres. All workes we publish'd under names have some parts of the story, as hath been said, for our *whole cypher plan doth possesse one feature much to be commended, that of perfect safety*. . . . A story cannot be followed until all shall be found. . . . None who began to read this story or worke out these cyphers, came to an end of anything, because no part could bee compleated until all be compleated.¹ This doth grow from the plann it selfe, the fragments being kept many long yeeres, small portions being used at one time, sometimes in our Spenser's name, Marlowe's, Peele's and Shakespeare's, anon Greene's, mine, also Ben Jonson's, affording our diverse masques another colour, as 'twere, to baffle all seekers, to which we shall add Burton's. (*Novum Organum*, 1620.)

The following extract is from Ben Jonson's preface to his own works.

¹ Italics mine. F. L. W.

Few eyes unassisted will take proper note of a cipher in my dedicatory *prefatio*, intended onely to make more room well adapted to guard things secret, whether my matter or not. My wrongs, besides, may not look to distant dayes nor to a land in mid-sea—if th' Atlantis be fo'nd—for redresse: a just sentence from our owne country its scholars is my great desire. . . . But my friend, by whose constantly urged request I use so secret a way of addressing th' decipherer to aid him in a different task, *trusteth all to the future and a land that is very far towards th' sunset gate*. To speake more clearly, I write to ayde my friend with whom I, having in truth his fame at heart as much as my honour and dignite, often counselled much, but could devise no way by which hee should winne his throne and sceptre. . . . It shall be noted indeed when you uncover his stile, *my works do not all come from mine own penne*, for I shall name to you some plays that came forth fro' Sir F. Bacon, his worthy hand, or head, I bein' but the masque behind which he was surely hid. Th' play entitl'd *Sejanus* was his drama, and th' King's, Queene's, Prince's Entertainments. . . . (Ben Jonson, in *The Fox*, 1616.)

Anyone who will study *Sejanus* will find it totally different from anything Jonson had written. It is full of "Baconisms" and "Shakespearisms" and has a rhythm that Jonson never could acquire.

As all eies have glanc'd but lightly on such a Cyphar in th' former poems put out in this name, our fear may rest, for surely no eye is bente suspiciously or with inquiry upon anie. Often was worke, when in danger of too strict or careful note, divided, and but a part given forth at a time, e.g., some latelie set forth in th' name of Greene and Peele, or in this, a few years ago. Marlow is also a pen name emploid ere taking William Shakespeare's, as our masque or visard, that wee should remayne unknowne, inasmuch as wee, having worked in drama, *history that is most vig'rously supprest*, have put ourselfe soe greatly in dange' that a word unto Queene Elizabeth, without doubt, would give us a sodaine horriblle end—an exit without re-entrance—for in truth she is authour and preserve' of this our being. We, by men call'd Bacon, are sonne of the sov'reigne Queene Elizabeth, who whe' confin'd i' th' Tow'r married Ro. D. FR. B. (*Colin Clout*, 1595.)

He constantly repeats the story of his royal birth, not knowing what play or work the decipherer may have already hit upon.

But Elizabeth, who thought to outcraft all th' powers that be, suppress all hints of her marriage, for no known object, if it bee not that her desire to swaie Europe had some likelihood thus of coming to fulfillment. . . .

A feare seemed to haunt her minde that a king might suit th' mounting ambitions of a people that began to seeke New Atlantis beyond th' westerne seas. Some doubtlesse longed for a roiall leader of the troops, when warre's blacke eagles threat'ned th' realme, which Elizabeth met i' two wayes,—by showi'g a kinglie spirit when subjects were admitted into th' presence chamber, and by th' most consta't opposition to warre, as was well knowne to her councill. Many, supposing miserly love of gold uppermoste in mind and spirit, made but partial and cursorie note of her naturall propension, so to speak, or th' bent o' her disposition, for behind every othe' passion and vanity moving her, the feare of being deposed rankled and urged her to a policie not yet understood. . . . She, as a grave physitian, therefore, kept a finger on th' wrist of th' publique; so doubtlesse, found it th' part of prudencie to put th' Princes—my brother th' Earle of Essex, and myselfe—out of th' sight o' th' people. (*Novum Organum*, 1620.)

It is well knowne at home and abroade that England's yoemanrie, inform'd that England's lawful Prince walk'd humblie without his crowne, would joine in one mighty force so that he be enthronized (Cipher in "*The whole contention betweene the Houses of York and Lancaster*," 1619).

He refers to the enormous output of works by his own hand thus: "I am giving great attention to th' completion of severall plays that containe all th' instructio's—time will not permit th' great catalogue to swell to much greater proportio's; but 'tis trulie colossal already, and doth approve my tirelesse spirit." (*Novum Organum*, 1620.)

Referring to his publication of the 1623 Folio Shakespeare he says: "Soe difficult is my taske of publishing my plays under th' name of one who hath departed—manie being out already, but an almost equall number new." (*Ibidem*.)

In every book he urges the decipherer ("my worthy helper") to fresh endeavours, promising him undying glory shared with himself in future ages, if the work be completed and his title to be the greatest of European poets and lawful heir to England's throne, and guiltless of crimes ascribed to him, should be established. Read the following:

Pile the lofty works to mark my tomb. I ask no truer monument. (In *History of Henry VII*, 1622.)

Labour, I do intreat thee, with all dilligence to draw forth th' numerous rules for use in writing out these secret workes. It is now the onely desire that hath likelihood of grand fulfilment, but so great is our faith that posterity shall give honour to our name, here and there in the distant lands beyond th' seas, our efforts are, as it might be said, tirelesse and unceasing to carry out even the least portions of our marvellous work to perfection. (In *New Atlantis*, 1635.)

This shall be th' great work of this age. Its fame shall spread abroad to farthest lands beyonde th' sea, and as th' name of Fr. Bacon shall be spoken, that of his decipherer, joined with his owne, must receive equall honour too when this invention doth receive reward. Hee it is, our fellowe, who hath kept at work despight manie a temptation to give waie, as some doe. Besides th' playes, three noteworthie translations are found in our workes, *viz.* : Th' Iliad and Odyssey of Homer and the Aeneid of Virgil, together with a number of lesser workes of this sort, and a few short poems. There is also th' story in verse of th' Spanish Armada, and th' story of my owne life. The last named co'taineth the wooeing of our owne dear love—this Marguerite of these hidden love poems—and the story of our misfortune in France, the memory o' which yet lingers. . . . Keys are used to pointe out th' portions to be used in this worke. These keies are words imploied in a naturall and common way, but are mark'd by capitalls, the parenthesis, or by frequent and unnecessary iteration: yet all these are given in the other Cyphers also, making the decipherer's work lesse difficile . . . but his sight shall accordinglie have neede to bee as th' sight of th' keene-eyed eagle, if hee would hunt this out, losing nothing (N.O., 1620).

Let not my work be lost, for 'tis of importance to many besides thyselfe, and no historie may be complete without it.

¹ Is this the M. W. H. of the Dedication of the Sonnets? There is no authority for reading M. as MR., as is generally done.

Indeed the whole nationall record must bee chang'd by a revelation of such a kinde, but if I have not your aide, no eie but my decypherer's, when I am resting from my labours, shall read that which I have prepar'd with such great paines for posterity. (In Burton's *Anatomy of Melancholy*, 1628.)

Will my part in the task be anie the lesse a greate benefite to mankind, or a worthy monument to my own name, because secret? 'Tis the King that speaketh, and it is a true history that will be herein related (*Novum Organum*).

My great fear is lest a wearinesse overcome you ere this Cypher or the Word Cypher may be fully work'd out. Doe me not so meane a service as leaving this work unfinished, I do entreat you. Make it my monument to marke the end of labour for my fellowe-men—for I doe give you my assurance that the worke is worthy o'preservacion. A small tilda or mark...is used sometimes to catch your attention and ayde in th' search for keyes. The mark is often put inside letters, and as I have already said, is neare key-words. My table of keyes by which each of the many workes were prepared, you may have found while making out this cypher: they have been placed in most of my books, but in manifolde ways, as well as in many places, in order that my cipher story of mine earliest yeeres bee not written *while I stay in this land of my birth and rightful inheritance*. It is not feare, but distaste of th' unseemely talk and much curiositie of the many who read these cypher histories. My time of feare went from me with my greatnessse, but I still wish to avoid many questionings—and much suspicion, perchance, on the side of th' king, in his owne prope' person. I have neede of the very caution which kept these secrets from the many, *when my mother made me swear secresy and my life was the forfeit*: nor may I now speak openly, yet many men for a kingdome would break their oathes. But my kingdom is in immortall glory among men from generatio' unto coming generations. An unending fame will crowne my browe, and it is farre better worth, in any true-thinking mind, I am assured, then many a crowne which kings do have set on with shewe and ceremonie. Yet when I have said it, my heart is sad for the great wrong that I must forever endure.

(In *Natural History*, 1635, pub. after Bacon's "death".)

His faithful Secretary, Dr. Rawley, continued to print Bacon's Works after he "died" in 1626, and Ben Jonson and Dr. Rawley faithfully kept the secret.

Illy his lordship's works succeed when he is dead, for the cypher left inco'plete I have now finished. As you must note, th' Court papers told the world no secrets, yet I have

stumblingly proceeded with it and unwittingly used some letters wro'gly as B, I, L, M, N, P, S and Z. . . . Additions to this booke (*Anatomy of Melancholy*) have beeene by direction of Lord Verullam himselfe, often by his hand, whilst th' interiour letter, carried in a number of ingenious cyphers mentioned above, is from his pen, and is the same in every case that he would have used in those workes ; for his is, in verie truth, worke cut short by th' sickel of Death. (William Rawley in pref. to *Sylva Sylvarum*, 1635.)

F. L. Woodward

(*To be continued*)

ESPERANTO: THE LANGUAGE OF HOPE

By DR. ISABELLA MEARS

WE live in an age when many men are working and planning for the extension of the ideal of Brotherhood. Some of these plans are narrow in their aim, and are merely an extension of the selfish or family idea. Trade Unions, Mutual Improvement Societies, Insurance and Sick-help Associations are of this class. These are all good, if they keep their doors open for mankind to share in the benefits of their work. But they have an evil effect if they urge action that is selfish and in opposition to the well-being of other classes of men, in which case they may be a fruitful source of dissension and of class strife.

Some of the plans for Brotherhood are laid on a broad and firm basis. These take no heed of the differences of race, sex, creed, colour or kingdom. They are planned to benefit humanity, to bring men in the world into harmonious co-operate working for the good of all. Of these, we claim that Theosophy is of the broadest and best, seeking, as it does, to bind men together in a Love-brotherhood, and to lead them into a clearer understanding of Life and of their true relationship to all things in the universe.

Again, the Bahai Movement seeks to unite mankind on a broad and sure basis. It binds men together

through the deepest part of their religious experience, so that those who follow in the way of Baha 'ullah no longer emphasise their religious differences, but they are brotherly and kind to people of all religions, and are willing to worship God with men of any sect or creed.

The Esperanto Movement is likewise a Brotherhood agency that is of world-wide application. In the mind of the founder, as well as in the minds of all Esperantists, there is the great ideal that by the use of a common auxiliary language there will come such a mutual understanding and friendliness that will break down all barriers between countries, disarm all enmities, and promote true peace. All these Societies are still busily occupied in strengthening their members and building up their ideals more and more firmly and securely, even in the midst of the clash and thunder of the Great War, a war which is apparently crushing the feeling of Brotherhood out of the heart of the nations. We may, however, be sure that Brotherhood, firmly implanted as it is in the hearts of many earnest men and women, can never be uprooted ; and that it will spring up again, alive and vigorous, as soon as the heavy hand of war no longer presses it into the dust. If hate be the opposite of love, and if hate can therefore be transmuted into love, and into no other quality than love, what a rebound there will be when all the great forces of war and hatred are transmuted, converted into a mighty flood, an outflowing of the Spirit of Love ; a Love that is even now gathering more strength through temporary restraint and repression.

Of Theosophy much is constantly being told in these pages ; of Bahai principles perhaps not so

much, though they also are worthy of attention and elucidation. But for the present let us consider some points in regard to the beautiful auxiliary Language of Hope.

Esperanto came slowly into being in the mind of Dr. Zamenhof. From his schooldays onward, through his college life, and on into his mature age, the great idea of a simple communal language was present with him, gaining ever fresh impetus from every new language that he learned. He tells us that he learned his roots from all the languages, taking words which often recurred as being the most easy to be learned and remembered. He took the idea of affixes from the names printed over the shop windows in his native town. He took ideas as to simplicity of grammar from a study of the English language. So, culling and gleaned, simplifying and building up, he has had the honour of creating a simple, flexible, exact, scientific, eminently usable language, a language that has undergone every test to which it could be subjected; and that is to-day, in every substantial particular, the same language that was given in 1887, a free love-gift to the world, by Dr. Zamenhof.

In applying ourselves to the study of Esperanto, we at first think only of its simplicity, and so a beginner is apt to concede truth to the popular ditty which has for chorus the words: "You can buy it for a penny, you can learn it in a week." However, as you go on and try to use it in writing out the expression of your thought, you quickly find that to have a good style in Esperanto means not only a knowledge of words, but also a very careful and accurate application of grammatical rules. It requires an understanding of the meaning and

use of various small words—of prepositions, which are used much more exactly than we are accustomed to use them in English; of prefixes and affixes, so simple and lucid when properly used; and of the correlatives, that little army of small words which come freely into every sentence, and yet which must be used with absolute exactness in order to give grace and clarity of diction and style.

The author of Esperanto built truly and well when he took the five vowels and gave to each one of them an appointed root-idea. Thus we are always sure that a word ending in *a* is adjectival. We know also that a word ending in *e* is adverbial. The vowel *i* has in it the idea of indefiniteness, so that the infinitive mood of verbs has this vowel for ending; as *ami*, to love; *lerni*, to learn; and so on. The vowel *o* is indicative of a noun, a thing, which may be concrete or abstract; as *viro*, a man; *beleco*, beauty. The vowel *u* has in it the idea of individuality, so that it is used as the final vowel in the imperative mood: *donu*, give thou; *amu*, love thou. It is also used in the affix *ul*, which means an individual, as *bonulo*, a good fellow; and *lernulo*, a learned man.

Out of these vowels, with the addition of a few consonants which for this time and purpose have also a definite meaning, many small words are built up, the full understanding of which makes for the intelligent use of Esperanto. The consonants in question are *t*, a signpost; *k*, for interrogation; *c*,¹ having the idea of embracing or inclusive, and *n*, or *nen* for euphony, which stands for negation. If we take these letters and begin to build them into words, we shall probably

¹ The letter *c* has a circumflex accent throughout.

make a co-ordinated table very similar to that found in all the textbooks—as thus: Take *i*, the sign of indefiniteness, and *o*, the sign of a noun, and you write *io*, which means “something”. Place *i* in front of *a*, and *ia* means “some kind of”. So *ie* means “somewhere,” and is adverbial; and *iu* means some individual one or “anyone”.

Then place *t* in front of *io*, and you have *tio*, “that thing”. So place *k*, the questional letter, and you have *kio*, “what thing”. Take *c*, the embracing letter, and you have *cio*, “everything”; and use the negative *n*, or *nen*, and you have *nenio*, “nothing”.

io	tio	kio	cio	nenio
(something)	(that thing)	(what thing)	(everything)	(nothing)
ia	tia	kia	cia	nenia
(some kind of)	(that kind of)	(what kind of)	(every kind of)	(no kind of)
ie	tie	kie	cie	nenie
(somewhere)	(there)	(where)	(everywhere)	(nowhere)
iu	tiu	kiu	ciu	neniu
(some one)	(that one)	(who)	(every one or each)	(no one)

In this table the consonants are all used as initial letters; a few more, which are used as final letters, complete the list. These are: *m*, denoting measurement of time or of substances; *s*, which is used to indicate possession; and *l*, bringing in the idea of cause when following *a*, and of manner when following *e*.

To continue our table, now using the consonants just given as finals, and keeping in mind their respective meanings, in a few minutes you will have this second clear table.

iam	tiam	kiam	ciam	neniam
(some time)	(then)	(when)	(always)	(never)
iom	tiom	kiom	ciom	neniom
(some amount)	(that amount)	(how much)	(the whole)	(none)
ies	ties	ties	cies	nenies
(some one's)	(that one's)	(whose)	(every one's)	(no one's)

ial (for some reason)	tial (for that reason)	kial (for what reason)	cial (for every reason)	nenial (for no reason)
iel (in some way)	tiel (in that way)	kiel (in what way)	ciel (in all ways)	neniel (in no way)

That Esperanto is a simple language is easily demonstrable. About 2,000 root-words have been chosen as a basis, and these by the use of prefixes and affixes are multiplied into many words, each with a definite shade of meaning. Thus a great variety is introduced into the language, and ideas as well as facts can be exactly and clearly defined. For example, take the root *bon*; from this we have *bono*, good (a noun); *bona*, good (an adjective); *bone*, well (an adverb); *bonigi*, to cause to be good; *bonigi*¹, to become good; *bonulo*, a good fellow; *boneco*, goodness; *bonega*, extremely good; *malbona*, bad, the opposite of good; and many others.

Nouns have only two inflections: *j* is added for the plural, and *n* is added for the accusative case.

Adjectives agree with the noun they qualify. They may be placed before or after the noun.

Verbs are reduced to the simplest by having one terminal for each tense.

Such are a few of the simple rules of the language, rules to which there are no exceptions. The vowels have a uniform sounding, which is standardised for each language. There are no mute letters. In pronouncing the words, the accent always falls upon the penultimate syllable.

These few indications of the principles underlying the construction of the Esperanto language will perhaps serve as an introduction to anyone who wishes to begin

¹ The letter *g* has a circumflex accent in this word.

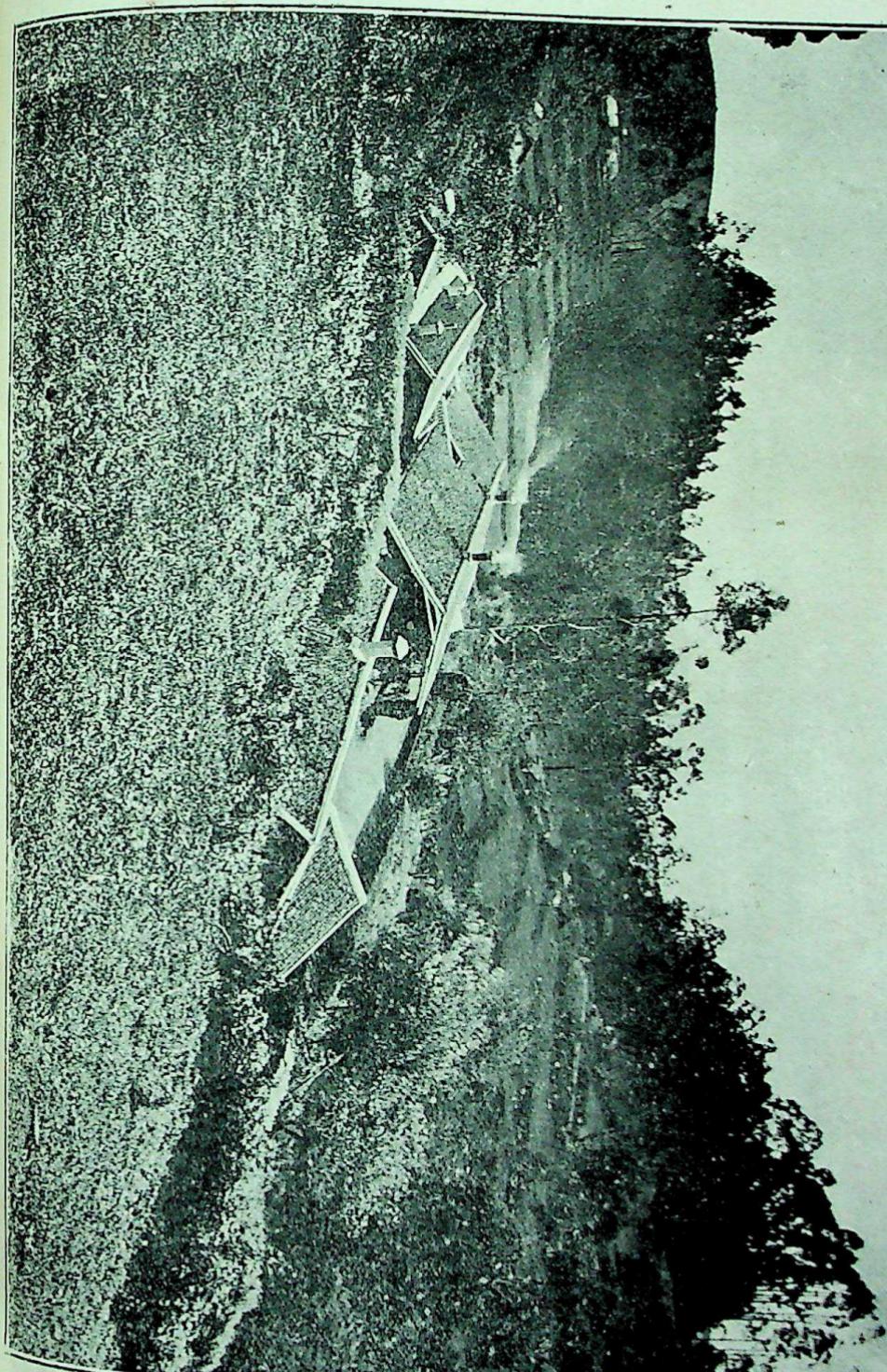
to use this valuable instrument for the promulgation of the Brotherhood of mankind. It is an instrument, perfect and easily adaptable for use in all the varied international relationships; whether these be commercial, political, scientific, religious or social. For international conferences the use of Esperanto is invaluable. In using it, one quickly loses sight of differences of nationality and race. But we must remember that if it is to be of use, it must be used. A lady evangelist, on being told about the new language, said: "Oh! how delightful it will be when every one understands Esperanto, then I shall be able to give my message freely in all the various countries where now I cannot be understood." The answer to such an aspiration is: Learn it yourself, give your own time and influence for its coming, then you will be a new member and a new centre of the beloved Esperantuo, the Kingdom of Hope.

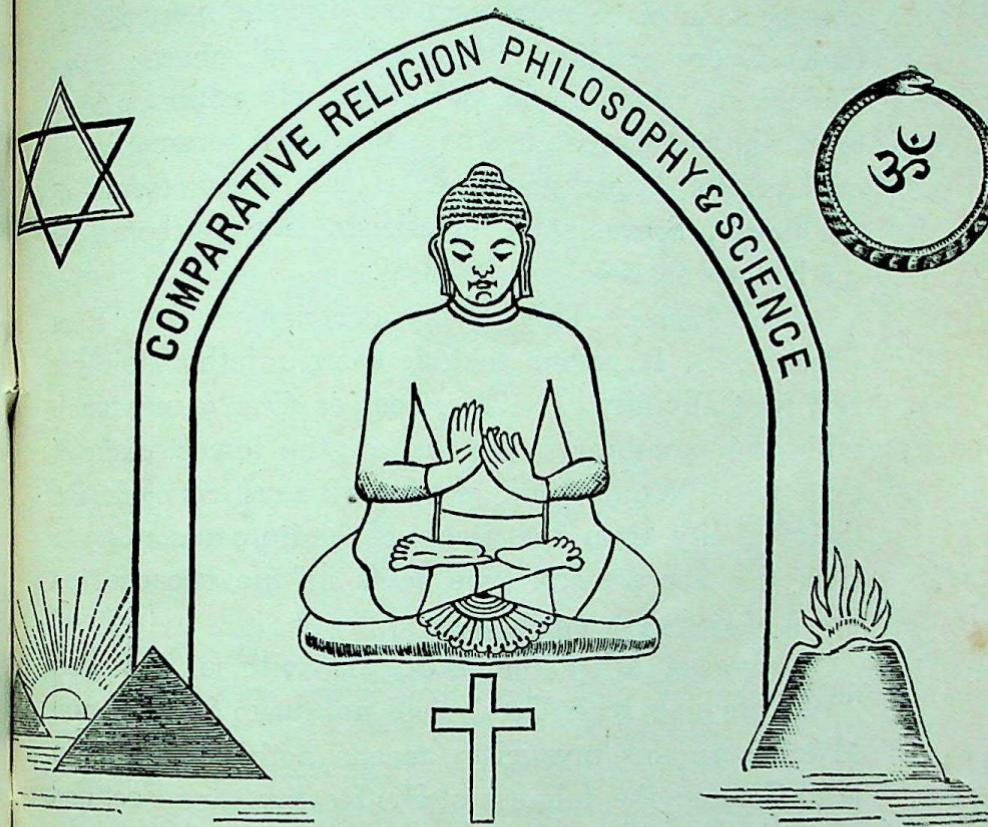
Isabella Mears

“GULISTAN,” OOTACAMUND

OUR three illustrations this month will be of special interest to our readers, as the event still uppermost in their minds will doubtless be the internment of our President and her fellow-workers, Messrs. Arundale and Wadia. The frontispiece, in which the “three” appear, needs no description, but a few words regarding the place of their enforced retirement may add to the impression conveyed by the two other photographs.

“Gulistan” is the name given to a cottage bought, or rather practically built, by Colonel Olcott. As this was after Madame Blavatsky left India, it appears that she never stayed there when she was at “Ooty”. It stands in a hollow among the Nilgiri hills and is surrounded by a lovely garden full of sweet-smelling flowers. From a point a little way above the house, through a grove of dark eucalyptus trees, may be obtained a view of the sunny plains of Mysore stretching far away to the horizon. The interior is full of reminders of Colonel Olcott—his desk and chair, books inscribed with his name and that of Madame Blavatsky, carved doors which he selected and in which he took a special pride—so that the place continually awakens personal associations in the minds of those who knew the President-Founder, and conjures up scenes described in *Old Diary Leaves* when THE THEOSOPHIST used to be edited from there during the summer months. The building is small but comfortably furnished, so that we need have no fears as to the physical comfort of our President and her fellow exiles.





THE NATURE OF MYSTICISM

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XXXVII, Part II, p. 70)

SACRAMENTAL MYSTICISM

SACRAMENTAL Mysticism, involving as it does rites and ceremonies, seems to many a hindrance to worship rather than a help. But this view is in no

way borne out by history; if anything, Sacramental Mysticism may be said to be not only the earliest conscious form of mysticism but also the most persistent. Every religion has a ceremonial phase; even Buddhism, which in its spirit is utterly against priesthood and ceremonial, has now developed ceremonial as one of its expressions. Like all other forms of mysticism, Sacramental Mysticism has its theme, its method, its obstacle, and its ideal.

The Theme.—This is the doctrine of the "Real Presence". It means that, in some unfathomable yet real way, Divinity as a Person comes *directly* into touch with the worshipper who is on the lowest plane of existence. While some forms of mysticism derive their vitality from the ascent of the human soul up to God, this sacramental type gains its life because the Spirit of God descends to man.

A vague belief that "God is with us," or that "We are one with God," does not make Sacramental Mysticism; this mysticism means nothing less than that God, in the fullness of His Reality, as a Fact and not as symbol, comes to the worshipper,

And that a higher gift than grace
Should flesh and blood refine,
God's Presence and His very Self,
And Essence all-divine.

How can the Highest and the lowest, complete Divinity and imperfect humanity, meet? For the simple reason, according to this mysticism, that the Highest is reflected in all lower things. "As above, so below," is the fundamental clue; all earthly events are therefore a reflection of a Procession of Events in the Divine Mind. Now, earthly events can be so co-ordinated that they become a miniature model of the Heavenly

Events; when this happens, Sacramental Mysticism comes into being, for a sacrament is an act or a series of acts here "below" which perfectly mirrors a similar act or series of acts "above". But how may earthly events be made models of the heavenly?

The Method.—Symbolism expressing itself in ritual is the method. Each symbol is chosen to represent a heavenly event, and the symbol is the same for all time. For we must not think of the Divine Procession of Events of the Immanent Godhead as beginning long ago with one event of a series, and that therefore that beginning is long past now; for Sacramental Mysticism, the first event is at every moment of subsequent time still the first event. Similarly every event in the series, while happening in its due order, is yet happening each moment of time.

What therefore is Past to our consciousness is a Now for this mysticism; the Divine Events "above" which happened once, are happening now in the same foreordained divine order. If men can create a set of symbolic acts, and co-ordinate them into a procession of events in a ritual, then, by means of the ritual, "Above" and "Below" become one, and Divinity descends to man.

This is the hidden structure of Ritualism. A ritual is not a mere series of acts, but a series so constructed that each act of it points to a particular recurring Event in the heavenly worlds; the whole ritual series then mirrors the beginning, the middle and the end of the Divine series. Whether a ritual has slowly been put together throughout the centuries or is constructed quickly, it is a true ritual only if it correctly symbolises the Divine order. Those who are drawn to Sacramental Mysticism know at once, as

if by clairvoyance, when a ritual "works," for they become part of the ritual, and themselves one of the series of Divine Events. In true ritual worship, while Divinity is brought down to man, man's co-operation at the same time is made necessary to God.

There is one ever-recurring Divine Event which is always the theme of the great rituals. It is the sacrifice of the Logos, "who for us men and for our salvation came down from heaven". Without this voluntary self-sacrifice and limitation of God, the universe cannot exist; all objects, animate and inanimate, exist only because God "died" to the fullness of His nature. But His self-chosen "death" is only in order that, through the co-operation of those He died for, He may rise to a more glorious existence—more glorious because those He died for live with Him in a conscious communion. Now man from the beginning is an expression of Divinity; man's aim in existence is to know himself as God. This realisation is given in some types of mysticism through love or contemplation or ecstasy; Sacramental Mysticism achieves the same result through a ritual.

There are three great rituals which show this archetypal basis of real ritualism; they come from Egypt, India and Europe. Widely different though they seem in externals, Masonry, and the Prajāpaṭi ritual of ancient Hinduism, and the Mass of the Christian Church tell all three of the primordial sacrifice of the Logos. We need but take the Prajāpaṭi sacrifice and the Mass for comparison. In the former, God as Prajāpaṭi, "Lord of Creatures," lays Himself down on the altar as a voluntary victim, to be slain and dismembered by the Devas, the elder children of His

family. From the dismembered parts of Prajāpaṭi then arise all creation; men exist in their individual natures only because He was slain. It is this sacrifice of Prajāpaṭi that is commemorated each day in the great ritual. As His sacrifice takes place in Time, so the earthly ritual requires the four priests of the four Vedas to symbolise the four seasons; as the dismembered Godhead can be made whole and resurrected from the dead only by God Himself, so man (who is God) must himself perform the commemorative sacrifice and "make Father Prajāpaṭi whole once more". When, after the sacrifice lasting a year, Prajāpaṭi is made whole, two wonderful results ensue: first, the human sacrificer becomes one with Divinity and hence deathless and immortal; secondly, Father Prajāpaṭi lays Himself down once more as a voluntary victim to be slain and dismembered. Indeed, were Prajāpaṭi not to sacrifice Himself after He had been resurrected from the dead, says the ritual, the universe would vanish into nothingness; it requires a perennial sacrifice of Prajāpaṭi to make the universe to live and to grow from year to year.

The Mass in Christianity commemorates the voluntary sacrifice of God as Christ; He is called "the victim" (*hostia*, or Host). He came foreknowing His crucifixion, and it is only because of His crucifixion that men can be saved. Every act of His life was foreordained, because His whole mission, from the Descent from heaven to the Ascent, was but a reflection of a Divine Procession of Events in the heavenly worlds. The Mass in symbol enacts the whole life of Christ, and it must be performed every day. At each celebration, Christ is resurrected, and gives to each worshipper the promise of his resurrection.

In the ancient Hindū ritual, it is never forgotten that the human sacrificer is of the nature of God; the altar was built for the sacrifice out of 365 bricks, laid one at a time each day, and at the bottom of them all was laid a miniature gold man on a gold sun, for God "in the Sun" is also man, the human soul. It is the human soul, symbolised by the miniature gold man, who rises through the altar up to heaven with his sacrifice and so makes Prajāpati whole once more. The identity of the human sacrificer with Prajāpati was further shown in one striking way; as Prajāpati once laid Himself down to be slain, so the human priest laid himself down during the ceremony on the ground with outstretched arms. In the Mass ritual there are certain places where the celebrant "unites himself" to Christ; and as Christ was laid on a cross, so in symbol, to show that the priest is both man and Christ, the priest's chasuble bears on it a great cross at its back.

In the great rituals there is always the great climax where Divinity reveals Himself through the ritual; this is the moment of the "Real Presence," and it is this alone that makes a ritual really sacramental. In the Hindū ceremony and in the Mass there is the moment of consecration when God is present in Person, and not merely symbolically. He is then resurrected "from the dead"; and this resurrection of the Godhead is the theme of Sacramental Mysticism, and the ritual is the method.

There are very few descriptions of the effect on the worshipper of Sacramental Mysticism, especially of its climax, the moment of the Real Presence. But the reality of the effect is, as millions will testify still,

beyond imagination. It transcends the power of death, it purifies the foulness of hell, and transforms for the time human weakness into Divine strength. Those who worship God through this mysticism need bring before His presence no special attribute of culture or wisdom; when He descends to the lower world, to all who open their hearts to Him, sinner and saint, ignorant peasant and wisest of philosophers, He gives His Presence, and as God the giver to Man the receiver—both One and the same—He gives His communion.

The Obstacle.—The obstacle is naturally incorrect performance of the ritual. Every act in the series must be performed, and if one is omitted, the mystic magic will not create the necessary forces. Knowledge has little to do with the magic; as the turning of a switch will set a hundred electric bulbs alight, provided one knows where the switch is, so anyone who is taught the ritual can perform the magic. But to achieve the result, he must perform according to the rubric, keeping to the ancient landmarks; to omit or to add mars the ritual and hinders the magic. For the rubric was made carefully by those who knew in what way each part of it should point to an event in the heavenly world, and Sacramental Mysticism ceases to be sacramental when there is not perfect mirroring of the heavenly acts by the earthly.

The Ideal.—This is the priest. He must be consecrated for his work, for the magic of this mysticism will not work unless the operator is a true priest. In Hinduism a man must be consecrated a priest, in Christianity he must be ordained, in Masonry the officer must be duly installed. Here comes in the great question of the validity of "Orders" in Christianity, or

the regularity or irregularity of Masonic bodies; but that matter goes deeper into Occultism than can this brief treatise on Mysticism.

The consecrated priest, of Hinduism or of Christianity, or the R.W.M. of a Masonic Lodge, plays a dual rôle; he is a worshipper for himself, but he is also a celebrant representing others who are his congregation, or his Lodge. It is his function to unite in himself their devotions and offerings, and with his own, or rather through his own, offer them up to God; then to the priest is given what God has for the worshippers. At the ceremony, each worshipper at the moment of the Real Presence is directly before God; but the moment was made possible only because of the consecrated character of the priest and of the ritual he alone can perform. The priest is therefore a messenger of the people to God, and a messenger of God to the people.

It is all these mystical thoughts, acts and realisations that make Sacramental Mysticism; and certainly to one who studies and understands, this type of mysticism is not second to any other type. It is specially noteworthy just now in the religious life of the world to-day, because Sacramental Mysticism is once again becoming a fuller expression of the life of both God and man than it has been for many ages.

C. Jinarājadāsa

(To be continued)

SOME THOUGHTS ON THE BUDDHIST DOCTRINE OF PRAṬITYĀ SAMUṬPĀDA

OR

THE ORIGINATION IN A CAUSAL SERIES

By N. S. MARATHEY, B.Sc.

THIS series, which consists of the following twelve parts, is said to have been given out by Buddha soon after His enlightenment. They are as follows:

(1) Ignorance or *Avidyā*, (2) Conformations or *Samskāras*, (3) Consciousness or *Vijñāna*, (4) Name and Form or *Nāma Rūpa*, (5) The six sense organs or *Shadāyaṭana*, (6) Contact or *Sparsha*, (7) Feeling or *Vedanā*, (8) Desire or *Tṛṣṇā*, (9) Attachment or *Upaṭṭhāna*, (10) Being or *Bhāva*, (11) Birth or *Jāti*, and (12) Age and Death, from which arise grief, lamentation, pain, depression, despair, etc. This series has already been interpreted in various ways. The following is one more attempt at an interpretation, showing that the above links of this series represent the various stages of the past evolution of human consciousness.

Neither modern metaphysics and science, nor any of the existing religions can be said to have settled the question as to how the Universe came into existence, or, in other words, how Ignorance or *Avidyā* arose in the

One who has no attributes. We can only go so far towards the beginning of the world as to recognise that at the beginning matter consisted of the final atoms of one homogeneous element, and that matter was accompanied by energy which made the atoms to vibrate. Matter and energy, as we know, are inseparable, and seem to have arisen out of the Unknowable just as two opposite kinds of electricity appear at the two ends of a metallic substance when it is put in an electric field. The field of force here might be taken to arise from the Divine Will.

However it may be, we have there our first link of *Avidyā* or Ignorance. It is called Ignorance because, by enveloping Himself in matter, the Infinite is said to forget His own divine nature. We cannot say what amount of evolution has already been gone through before creation descends to the stage of the ultimate physical atom. This much is clear for us: that from the stage of the physical atom onwards, we have only the upward evolution of the consciousness towards supreme consciousness. Ignorance has put limits to the Infinite, and these limits are gradually to be widened till they disappear themselves into infinity. *Avidyā* is said by the *Vedāntins* to be the first attribute of *Brahmā*, and the last to persist.

There are two parts of the total evolution of the Universe. First, the idea is to be created that I am a finite individual, and then that I—the same—am *infinite*. Man has passed the first half, inasmuch as he has got a definite consciousness that he is one separate individual and not a part of some larger consciousness. Now the process for him is to realise: “No doubt I am one, but everything that I know of is within me.” The first

part consists of the first nine links. Let us follow the development during this first part.

As evolution progresses, the second link is seen working. Through constant vibrations and collisions, the final physical atoms learn to combine in certain ways and acquire certain fixed characteristics. Thus, after æons of *Samskāras*, they come to form themselves into the atoms of the various elements. The atoms learn to have certain affinities and dislikes. They form themselves into various chemical compounds. Here one sees that *Consciousness* is already working in the atoms. Those who know chemistry, and have read about Professor Bose's experiments on chemical elements and compounds, can tell how astonishing are certain movements of the atoms; and yet, when I say that they have consciousness, I do not mean anything like the consciousness which we have. It is only a very small, vague sensation of *I am*. Again, as we mark that the qualities of the molecules of a certain mineral are perfectly the same for each molecule, we must conclude that the *samskāra* which has given rise to this consciousness must have been a common one for the whole mineral. In short it is a group-consciousness and not one of every separate atom. In order to get a clear idea of what I mean by group-consciousness, the reader should compare the idea with one of his daily experiences. When there is a sweet smell, every particle of the sensitive membrane of the nose is perhaps cognisant of the smell, but it is the man behind all this group of sensitive cells that acquires the experience. Thus the man can be said to be the group-soul for the smelling cells. Now, of course, as long as the *Samskāras* are common to all the parts of the group-consciousness, it will remain

as one. But as different parts of its physical body acquire different *Samskāras*, the group-consciousness breaks up into smaller groups. This process of the breaking of the group-consciousness goes on till the end of the first part, i.e., until each individual has acquired a separate consciousness. The first division of consciousness begins when the *Samskāras* begin to give different qualities to different parts of the primary substance.

As a result of the external, incessant work of *Samskāras*, the further development of the consciousness "I am" is naturally the focusing of it towards that which is "not I". This is the fourth link (*Nāma Rūpa*). By this the consciousness becomes capable of taking cognisance of external objects. It is something of that vague feeling which one has when one is in a state of half sleep, half awakening.

Henceforward, the external stimulus of the *Samskāras* and the internal wish of taking cognisance of the outer world, working hand in hand, give rise, one after another, to the various sense organs. For instance, in the Amœba, a microscopic organism, there are no specialised sense organs as such. Whatever external stimuli affect the creature, are received by the whole body or any part of it. It is only when a certain kind of stimulus comes more often into contact with a certain special part of the body, that that part becomes specially sensitive to it.

The six sense organs or *Shadāyatana* are the following: (1) mind, (2) skin (or any other part susceptible to touch), (3) mouth (susceptible to taste), (4) nose (for smell), (5) ears (for hearing) and (6) eyes (for seeing). These do not seem to develop in any particular order, except that mind or *manas*, which is

the chief officer of the other five, is seen to develop from the very beginning, hand in hand with the development of other sense organs. The sense of touch is almost always the first to develop.

(Here it must be noted that *manas* does not mean exactly what the word "mind" means in English. *Manas* is like a clerk who sorts the impressions that he receives from the brain, and sends the packets forward to the *Buddhi* or Intellect. Again it is *Manas* that receives instructions from *Buddhi*, and transmits them to the organs. And, of course, *manas* is capable of as much corrupt action as an intermediary executive officer generally is. *Buddhi* represents "pure reason" as defined by Kant.)

Up till now, the links show how consciousness in its evolution gradually connects itself with the outer world in such a manner as to be able to get more and more definite impressions. It unfolds itself from within outwards. At first arises the capability of distinguishing between *Nāma-Rūpas*. Then arise the sense organs. The connection becomes complete when Contact or *Sparsha* of the sense organs with the outer world becomes fully established. Thus Contact is our sixth link.

But after this come the links of the series which go to make use of this connection with the outer world in raising the consciousness to a still higher stage of evolution. Thus the first result of Contact is to call forth the quality of Feeling or *Vedanā*. Now the reader may ask why, when the quality of distinguishing between the outer objects is there, feeling should be taken as a separate link. But there is a great fundamental difference between these two qualities. The first quality shows only the cognisance

of the existence of external objects, but the latter shows that there now appears a definite feeling of pleasure or pain arising from the favourable or unfavourable effects of contact on the body. The nervous system has by this time developed to a large extent, and has now begun to protect itself and the body from dangerous circumstances, and is no more a passive channel for the impressions to reach the mind. Thus this seventh link marks a definite stage of progress, just as the fourth marked the turning of the consciousness from within outwards.

Up till now, though further developments of the various links must have taken ages and ages, their small beginnings must have appeared quickly one after another at the very beginning. Or we might say that all these faculties were existing in consciousness from the very beginning in a potential state, and were only called forth as the circumstances required. We have only to mark that the sequence in which they come forth agrees with our series.

But the next link to appear, namely *Trśṇā*, gives quite a definite turn of its own to the whole process of evolution. Up till now, perhaps, the outer body has been undergoing a great advance in evolution, ages being required for the definite appearance of each of the sense organs. But as the dissociation of the group-consciousness into fragments was only dependent upon the external work of the *Samskāras*, it could not have gone on particularly quickly. But the Feeling quality, as it began to differentiate between the various sensations, made the consciousness desire those sensations which were pleasant, and have an aversion for the contrary ones. This gave an impetus to the body to

live under certain fixed conditions which the particular body liked. This must have helped the dissociation of the group-consciousness very much. This stage we see in the higher animals, where the Desire element is quite apparent. It is quite probable, as the Theosophists say, that only a small number of higher animals can be forming one group-soul.

This desire, or *Trishuā*, can be taken to be the root of love, hatred, anger, jealousy, and all other desirable and undesirable emotions ; and these emotions are, at the beginning, a very useful and energetic instrument for the spiritual evolution of man. His nervous system becomes much more active, and consequently sensitive. It seems that higher moral thoughts require the brain to work at a certain high pitch to which it cannot be raised unless it has learnt to work at the lower rate required by the lower emotions. But we shall see afterwards how these emotions themselves form also a strong impediment in the path of progress.

As the individual body becomes more and more attracted by a certain emotion, the consciousness becomes more and more incapable of co-operation with the group-consciousness. Likes and dislikes change into attachments and hatreds, as they grow more and more keen. Thus Attachment or *Upādāna* appears, forming the ninth link of our series. Desire only makes the animal feel that it would be better if it got certain objects of pleasure. Attachment insists on it. The animal cannot feel itself at peace unless its wish is satisfied. Every man desires that he should get some pleasant sensation, provided there is no final harm in it. But the attachment of a drunkard to his drink is quite a different thing. Thus Attachment is quite a definite

link in our series, and forms the final link of our first part.

We have seen up till now how at the beginning a vague, Universal *I*-ness arises, and how it further dissociates into smaller and smaller groups of "I's" through the powerful instrument of external experience of this world; also how it becomes more and more enlightened, and more and more capable of receiving and understanding external impressions; then how each different group-consciousness grows along its own line of evolution, until, at the end, each individual body comes to have its own separate consciousness.

At the end a time comes when the individual body comes to intensify one of its emotions—it may be love, it may be hatred, anger or jealousy—to such an extent that in one of these intensifications the soul gets detached from its group-soul and becomes an individual soul. This corresponds to our tenth link, Being or *Bhāva*. Here, then, begins our second part of the human evolution. Up till now, the individual was not an independent personality. Now he has to increase his individual consciousness. Up till now, he had to try hard to separate himself in a special body and gain his independence. Now he has to use this independence in trying to increase his knowledge, and thereby try to harmonise himself with Nature, till he feels within himself all the experience that Nature has to teach. In short he is to develop his *I*-ness till he feels all the vibrations of Nature producing consonant notes in himself. Thus he becomes one with the Universal Consciousness, yet keeping his separate individuality. This represents the second part of the evolution.

Man is just on the first step of the ladder. The eleventh link is Birth, and the consequent Age and

Death form the twelfth link. As the individual has got but one body at a time, he has to go through the cycle of birth and death, and again birth, in order to carry on his evolution on this physical plane. His consciousness has developed by this time only to such an extent that he generally identifies himself with the body, and therefore is very much afraid of death, which he thinks will be his end as an individuality. His attachments are in the meantime increasing. He begins to feel emotions more and more keenly; and he has to suffer for this, because in this external world nobody can ever expect a certain sensation to be always supplied whenever the individual wants it. Nobody is master of circumstances. Thus arise, as the natural result, disappointments, and through them grief, lamentations, and other sufferings. Again, as man is on his further path of development, he must rise from these lower emotions to the higher ones. But Attachment has fixed in him the lower emotions to such an extent that he is not generally able to get rid of them except by means of a tough fight. This also produces uneasiness and torture. Thus arise almost all the human sufferings.

This is the stage at which man stands at present. We have seen how he has evolved just along the line drawn in the series by Buddha. From the above, one gets a good idea as to the path of evolution that we have behind us, and also an idea of the path in front. The Lord Buddha has clearly defined it. After having given out the series he tells us that the final goal of full knowledge can be reached only by cutting the whole growth at the very root, *i.e.*, by removing Ignorance. Now that we have got individuality, we have to take matters in our own hands and try to irradicate the

evils of the various links of the above chain, and in doing so, make them work more fully and with better result. Thus Attachment makes a man blind towards the merits of other things to which he may not be attached. So one must remove Attachment, and even Desire, and yet one must increase the power of feeling and sensitiveness. Of course, in order to do this, one has to bring the mind under control, because it is only through the control of mind that the emotional world can be controlled and properly used. But this control of mind naturally gives a full mastery over the sense organs and consequently over the physical body. The best way to go through all the above reform is said to be to dedicate yourself to the service of others. Do not wish anything whatever for your own self. Sacrifice all your actions at the feet of God, or your Master, or in fact anywhere altogether outside you. There are instances given in the *Mahābhārata*, etc., where individuals have developed through the above stages by concentrated service of their parents, or in the case of women, of their husbands; and of course there are many cases of disciples, who have developed by serving their masters whole-heartedly.

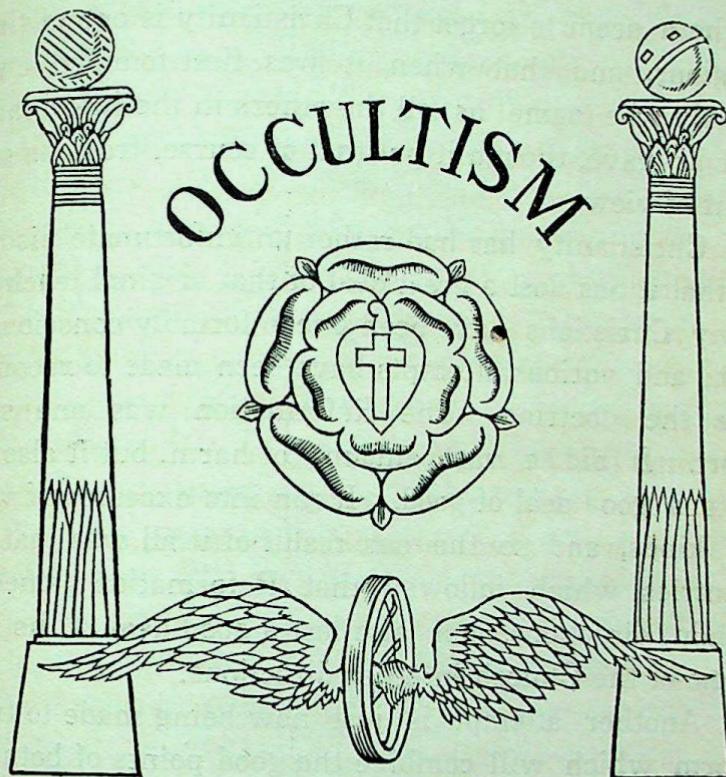
When one has succeeded so far, the further path is comparatively smooth, except perhaps at the very end. After having all one's organs under control, one has only to go on acquiring experience and expanding one's consciousness, until one gradually cleans one's individuality from the results of past karma, and becomes so very purified that one's own heart becomes like a clean mirror, in which every experience in this wide world is reflected, without the reflection tarnishing the mirror in any way. Thus you become as it were one with the

Universal Consciousness. And this is the natural result to be expected. Because, as we go back in our series, we find that when you have the sense organs in full control, you can at any moment stop them working, and your consciousness is now again focused towards the inside, with the only difference that the covering of the outward *samskāras* is no longer able to separate it from the Universal Consciousness. Then the curtain of Ignorance lifts up of itself, and you are able to blend your consciousness with the Universal One, only your individuality not being destroyed; so that you are fully conscious of the existing realm of *Avidyā*, not as a subject thereof but only as a master. Hereafter you perhaps come to know the source of *Avidyā*, and cutting it at the root, you dissolve into nothingness or *Nirvāṇa*.

At the end I would give a brief simile which illustrates the evolution of the soul in a striking way. Just look at the development of a tree. Whence came the seed originally, is very difficult to say, but as it gets proper nourishment it throws out roots and stem. The tree increases, undergoes various experiences, and as circumstances allow, branches out into a certain definite number of branches. These branches again subdivide, and the subdivision goes on till we have innumerable branches, no two of which are alike. When the growth of the tree is complete, the final branches change their way of growth and give birth to flowers. Each flower is analogous to an individual, who does not dissociate himself into further subdivisions. And the flower has to bloom, and then, when in full bloom, undergoes a certain initiation process, so to say, by which it becomes capable of giving birth to a fruit. Now the flower itself is the fruit, and yet it has to

realise that, and the fruit has in it the seed, resembling the developed consciousness, with a full capacity of producing a new tree. The falling of the petals can be taken as equivalent to the self-sacrifice of the disciple. The ripening of the fruit is his accumulating of experience. The further evolution of the fruit is to throw off the external sheath of the seed, and then grow into a tree as mighty as the parent tree from which the seed first came. After all has not the seed all the potentialities of a full-grown tree? So, then, has every man the entire potentiality of Universal Consciousness. The only thing man has to do is to be always watching that he is going exactly as Nature wants him to go; and also he can hurry himself along Nature's road if he wants, because after all he is his own master.

N. S. Marathey



THE CHURCH AND ITS WORK

By C. W. LEADBEATER

SO many of our members have no idea what a Church really is, and ask such strange questions about it, that it seems to me that it may be useful to explain these matters a little.

First, what is a Church? A Church is an organisation, the body of faithful followers of a religious Teacher; in this case—since these which we have here are Christian Churches—the followers of the Christ.

All Theosophists know that all religions alike are founded by the same Great World-Teacher; but some of them seem to forget that Christianity is one of these religions, and that when it was first founded it was exactly the same as all the others in the information that it gave, though it put that of course, from its own point of view.

Christianity has had rather an unfortunate history, in that it has lost a great deal of that original teaching. Many Christians have been uncomfortably conscious of that; and various attempts have been made to reconstitute the doctrine. The Reformation was one such effort. It did a vast amount of harm, but it also did quite a good deal of good. It ran into excesses of various kinds, and so the net result of it all was that the countries which followed that Reformation gained in certain directions, but also lost a good deal of the real magic of the Church in other directions.

Another attempt is just now being made to try a reform which will combine the good points of both the sides in that controversy; and that is this Old Catholic Church. So far as the British Empire is concerned, it has come largely into Theosophical hands for management, and it is now offered in the first place to the members of our Society, though presently it will be offered also to those outside our membership.

Among us who are members, as in the outer world, there are people of different types. Some of us are devotional in type—that is to say, they feel that they need something in the way of devotion, and that it is a great help to their progress. Others do not care for that at all, and want only to follow lines of intellectual study. People of these two types are very often

impatient, each with the other. The intellectual people describe the devotionalists as sentimental, gushing, unpractical, and even unintelligent. On the other hand the devotional people retort by speaking of the others as without feeling, and coldly intellectual.

I was speaking recently with one of our members who told me that although Theosophy had meant a great deal to him—indeed everything in the way of the information that it gave him—yet he had always felt that he lacked something else—an expression of the emotional, devotional side of his nature ; and he thought that this new Church would supply him with exactly what he needed. There are a great many people who feel in that way, and it is for the benefit of those people that such an organisation as this is set on foot. It is by no means necessary that everybody, whether he wishes it or not, should take up a new form of Church ; but there are many people who are strongly attracted to the beautiful ceremonies of the Church, and find them most helpful and uplifting, though in many cases they have not liked to avail themselves of them, because along with them they found a great deal of narrowness and bigotry. They were expected, if they went to Church, to accept a great deal that they did not feel capable of believing. For such people as these, this new movement, which yet is most emphatically part of the old movement, will supply just what they want.

It is better not to try to judge a movement of this kind by one's preconceptions. For example, in all these countries there is a very strong prejudice against the Roman Catholics. Do not let that come into play when you are thinking of this new Church. Take it

for what it is; not for what you think are its relationships. Treat it as an entirely new thing, and do not begin by being prejudiced against it. People say: "But you use the same kind of vestments, and in many ways the same kind of Service." Well, why should we not do so if the vestments are beautiful and well-designed, and if the Services are suitable for their purpose? Those vestments are not there by chance; they were carefully chosen as part of the original design, and they are intended to play an important part in the Service and in the distribution of force which is so important in it. It is often said that a Church which uses incense must be papistical. That shows great ignorance, for incense was used for thousands of years before Christianity came into existence at all. Its use is founded, not in the least on sentiment, but on purely scientific grounds. It happens to be an easy and satisfactory way of spreading certain kinds of influence, and of doing certain kinds of work. To identify it with any one religion or school of thought is ridiculous.

Theosophists should try to start without prejudices, and to look upon this, as they do upon any other movement, for what it really is. Take it, examine it, and see what it is trying to do, and then perhaps you may comprehend a little. Many of our members take a superior line and say: "We are quite beyond the necessity of anything in the nature of ceremonies." Those who have progressed as far as that may well be thankful; but it would do them no harm to remember that it was the Great World-Teacher Himself who invented this particular set of ceremonies for the helping of the world; so perhaps it is not quite seemly for

us to despise them and to speak of them as useless. He must know, almost as well as our members do, what is likely to be useful to the world, and if He has thought it worth His while to take a great deal of trouble to arrange these ceremonies, we might at least look at them before we condemn them.

The strangest misconceptions seem to exist as to the purpose and object of the Church. Certainly, from the questions asked, I see that many of our members hold that a Church exists in order that its Priests may obtain power over the souls and minds of others. Others think that it exists for political purposes—to make money or to dominate people in various ways. Now all this is simply nonsense. There have been Churches which have deteriorated into a position where they stood for material and political power. Perhaps they may even originally have sought to dominate people, but it was with the idea of training them in the right way and doing good to them. Let it be quite clearly understood that in the Old Catholic Church we have no such aims as any of those. We hold that a Church exists for the purpose of helping its members. It is one of the ways in which the Solar Lógos tries to help His people; and that is its only object—that those who choose to work in it may be able profoundly to help other people whose tendencies are the same. There may be many to whom it does not appeal, and we have not the slightest wish to coerce them into attending its Services, or taking any part in it. But they must at least be willing to recognise that other people obtain great benefit from it, and for that reason they must look kindly upon it, speak fairly of it and not allow their own personal prejudices to make them unjust.

All religions have a twofold plan; first, to benefit those people who are specially attached to them, and secondly, to flood the world at large with spiritual influence. Both these objects are very clearly to be seen in the Services of the Christian Church. Remember that its scheme was arranged by the Lord Maitreya Himself on His last visit to the world, and it is, if we may venture reverently to say so, a peculiarly clever and adaptable scheme. Not only does it tell its people how they ought to live, but it gives them a number of special impulses, all intended to help them along their path. It applies a stimulus to people just at the right moment—just when they need it. It is always at hand to help its children, from the cradle to the grave. Our more supercilious members will probably say that they do not need any help, but can get along very well without it. That may or may not be; but there are people who are not in that excellent position, and to them a little help at the right moment is of quite inestimable value. The Church exists for people such as those, who sometimes find a stimulus at a critical moment of great advantage to them.

The Christian Church has been much misunderstood—indeed, in many cases it has itself misunderstood its own mission. Therefore we find strange complications in Church doctrine which do not belong to the original scheme at all. For example, no doubt some of you have belonged to the Church of England, and you may remember that when you were children you learnt a catechism in which one of the questions referred to Sacraments. "How many Sacraments are there?" we were asked; and we were told to answer: "Two only, as generally necessary to salvation; that is

to say, Baptism and the Supper of the Lord." There is an instance of one of the misunderstandings. First, there is no such thing as salvation in the sense in which the word is ordinarily used, for there is nothing for a man to be saved from, except his own error and his own ignorance. The word translated "salvation" ("safety" would be a better rendering of the original) really means the attainment of a position in which a man is quite certain to go on along with this particular wave of development—the alternative being that he should drop out from this and come along with the next wave. If by salvation you mean final attainment—and that is the idea generally associated with it by the more liberal-minded—then nothing whatever is necessary to salvation, because that is God's Will for man, and therefore man cannot possibly escape it. He may delay his progress by his own ignorance and foolishness, but he cannot prevent it. And so to say that anything is *necessary* to it is a misstatement of the facts.

These Sacraments, then, are not necessary to salvation; but they are very great helps on the way to it. If a Priest of the Church tells a man that he cannot be saved if he does not think this or that, he is simply misrepresenting the facts of the case. But if he tells his people that many of them are as yet but weak and greatly in need of help, and that these Sacraments have been designed by the Christ in order to afford them that help—then he is telling them exactly the truth, and using these Sacraments in the way in which the Christ meant them to be used.

In that same catechism we are asked: "What is a Sacrament?" and the answer is: "It is the outward

and visible sign of an inward and spiritual grace." That is a very fine definition; that is precisely what a sacrament is—a means of grace, a means to help us on our way. Let it be clearly understood that a man can attain, and will attain, without any such help; but he may reach his goal sooner and more easily because of such assistance. The average man is not as a general rule well enough developed to push his way along really vigorously, and so such aid as this is very welcome to him. If we are ~~so~~ strong that we do not feel the need of any Divine assistance, so much the better for us; but there are others who are not so far advanced as this. Why should we cavil at them and call them hard names because they avail themselves of the help offered by their Lord and Teacher? Our members need not all take active part in the Services of the Church; that is exclusively their own affair. But I do think that we have a right to expect from our members that they shall take a common-sense attitude with regard to the Church. They might say: "We quite understand. We do not feel that we need that particular form of help ourselves, but there are many people who do. God bless them on their chosen path; we will give them all the assistance that we can. If it is helpful for them, why should we try to hold them back from it?"

The extreme Protestant faction would say that to accept such help as this is wicked. The Roman Catholic, on the other hand, might say, that unless men accept the help of the Sacraments they will never attain at all. Both of these are exaggerated points of view. The assistance given by the Sacraments is very real, and it is an act of common sense for those who

need it to accept it. Each set of people must learn to leave the others alone. Go your own way to heaven by all means; but let your neighbour go his, without perpetually trying to interfere with him. We have often heard it said that all the religions are paths up the same mountain. One way is nearest for me because I happen to be here: another way may well be nearest for you, whom nature and destiny have placed elsewhere. Why should I try to drag you back from your way and make you climb up by mine? And this, which is true of different religions, is surely also true of different temperaments. For some the devotional way is easiest, for some the intellectual method. Why should we not be willing each to allow the other to take his own way, without reviling him or prophesying an evil end for him? We must learn to take wide and generous views in all these matters.

Let me try to explain how help is given to its members by the Church. The first of its ceremonies is that which is called Holy Baptism. The Church meets the Ego as soon as he comes into his new set of vehicles, and offers him welcome and assistance. What help can be given to an Ego when he first comes into a new physical body? Remember, we cannot get at the Ego himself; we are dealing with vehicles on the physical plane. What the Ego most needs is to get that new set of vehicles into order, so that he can work through them. He comes laden with the karma of his past lives, which means that he has within him seeds of good qualities and also seeds of evil qualities. That has been generally understood in Theosophical literature, and we have often read that the duty of the parent or guardian towards the child is

to do all that he can to stimulate the good germs and to freeze or starve out those which are evil, by giving them no encouragement whatever. It has been written over and over again that the development of these qualities depends largely upon the surroundings given to the child. If he is surrounded with love and gentleness, the love and gentleness in *him* will be called out and developed. If, on the contrary, he meets with angry vibrations and irritability, if there is in him the least trace of germs of that kind, *they* will be called out and developed; and it makes an enormous difference to his life which set of vibrations is first set in motion. The Sacrament of Baptism is especially designed to deal with this state of affairs.

What are the factors which are influencing the newly-born child? First, there is what is called the karmic (not *kāmic*) elemental, made by the Lords of Karma or by Their Servants the Four *Devarājas*; that is the mould into which the child's new physical body is being built; it is the result of the karma of his past life, and is the main force among those which are moulding him. Secondly, the Ego himself is trying to see what he can do with his new vehicles—to get hold of them as soon as may be; but he is usually not a powerful factor in the early stages, because he has great difficulty in getting in touch with the new body. He does this by degrees, and is supposed to have grasped it fully and finally by the time that it is seven years old. In some few cases he gets his grip earlier; but sometimes it seems that he never gains complete control, or at least not until old age is attained. These two are the main factors, but there are other subordinate forces at play; for example, the thought

of the mother has immense effect upon the vehicles of the child both before birth and after.

The Ego, then, is trying to influence the vehicles in the right direction as far as he can. The Sacrament of Baptism brings another new force into activity on his side. It is often said by Catholics that at Baptism a guardian angel is given to the child. That is not exactly so, in the form in which it is generally understood; but it is a very beautiful symbol of what does happen in reality, because at Baptism a new thought-form or artificial elemental is built, which is filled by the Divine force, and remains with the child as a factor on the side of good; so to all intents and purposes it is a guardian angel. It is not a great Deva, but is a thought-form permeated by the life and thought of the Head of the Church Himself. That does not mean that Christ is thinking about every baby, in the sense in which we ordinarily use that word. A tremendous power such as that of the Christ can be spread simultaneously over millions of cases, without requiring what we should commonly call attention from Him at all. A case parallel, but at an infinitely lower level, is that of a man in the heaven-world. He makes thought-images of his friends, and these constitute an appeal to the Egos of those friends. These Egos at once put themselves down into those thought-images and inhabit them. The personalities of the friends down here know nothing about it, but the real friend, the Ego, the soul, the true man, is expressing himself through a hundred such thought-forms simultaneously in the heaven-lives of different people. Something of the same sort, though infinitely greater, takes place here; and that is the first help which Christ gives to His people through His Church.

A Sacrament is not a magical nostrum. It cannot alter the disposition of a man, but it can help to make his vehicles a little easier to manage. It does not suddenly make a devil into an angel, or a very wicked man into a good one, but it certainly gives the man a better chance. That is precisely what it is intended to do, and that is the limit of its power.

Let us look at its action in detail. The Roman ritual for Baptism begins by using rather strong language, attacking the devil as an accursed one and, generally speaking, trying to exorcise him. There is really no such thing as a personal devil ; that is one of the curious accretions which have arisen during the ages. It all really means nothing but what I have just mentioned, an endeavour to check and repress any evil germ. It is an effort, as we have put it in our ritual, "to cast the spell of Christ's Holy Church over all germs and influences of evil, that they may be bound down as by iron chains and cast into outer darkness, that they trouble not this servant of God". The idea is, you see, that they should not be fed or encouraged in any way, and that the result of that will be to bind them down into their present condition ; and presently they will, for lack of nutriment, be atrophied and fall out.

All these germs of evil may be regarded as a sort of temptation. There they are, ready to start into life. If they can be repressed, the temptation is removed from the child and he has a better opportunity. The average man (once more, we must not calculate by our own highly superior development) is very much a creature of his surroundings, and if we can give him better surroundings, in all human probability we are making him a much better man than he otherwise

would be. That is exactly what the Church does ; it gives him a better chance ; and I do not see why anyone should grudge him that chance. It is for this reason that so much importance is attached to the Baptism of infants, especially if they are in danger of death. It would be quite possible for the germs of evil brought over from the previous life to be unfolded to a considerable extent on the astral plane. There is always plenty of influence about in that world which may stimulate them. Therefore it is considered of great importance to do whatever can be done to deaden them before the child dies. In the same way the good germs may also be stimulated during the short astral life of a baby, so that Baptism distinctly gives him a better chance in that life also. When he takes his next new body the evil germs will not have developed, and so he will be just where he was before, with the additional advantage of any good quality which the spiritual stimulus may have worked into his character.

Then comes another curious feature of the Service. In the old Roman ritual it is ordered that the Priest, quoting the words of the Christ, shall say over the child the words : "Ephphatha, that is to say, Be opened." At the same time he is directed to make the sign of the cross over the ears and nostrils of the child. Looking back to older times we find that the Priest made the sign over the forehead, the throat, the heart, and the solar plexus, so we have restored that arrangement in the ritual of the Old Catholic Church. These are four of the chakrams or centres in the human body, and the effect of the sign, and of the intelligent exercise of the will, is to set these centres in motion. If a clairvoyant looks at a new-born baby

he will see these centres marked; but they are tiny little circles like waistcoat-buttons—little hard discs scarcely moving at all, and only faintly glowing. The particular form of magic which the Priest exercises in Baptism opens up these centres and sets them moving much more rapidly, so that a clairvoyant will see them growing before his eyes to the size, perhaps, of a crown-piece and beginning to sparkle and whirl as they do in grown-up people. The centre opens much in the same way as the eye of a cat opens in the dark; or it is still more like the way in which a properly-made shutter opens in a photographic camera. These centres are opened in order that the force which is to be poured in may flow more readily; otherwise it would burst its way in with violence, which puts an unnecessary strain on the baby body.

Having thus opened the centres, the Priest proceeds to make the thought-form. In the Old Catholic Church, just as in the Roman and the Greek Churches, we use not only water at Baptism, but also oil. Three different kinds of oil are used by the Church, and they are magnetised for different purposes, just as a talisman is magnetised. One of these kinds of oil is taken here (that which is called the Oil of the Catechumens), and with that the signs are made which build up the thought-form. With this oil the sign of the cross is made on the child's throat and then down the front of his body; then on the back of his neck and down the whole back of his body. I fancy that many a Priest who does that every day has little idea of what he is really doing. He is building the two sides of the thought-form by that effort—making a sort of cuirass of white light before and behind the child. While doing

this he ought to visualise that armour strongly, as he says the words: "May His Holy Angel go before thee and follow after thee." Having opened the centres and built the thought-form, he proceeds to pour in the spiritual force, thinking all the time very intently of what he is doing.

That pouring in of the force is the actual Baptism, and for that, all through history, the Church has told us that two things are necessary; the use of water and of a certain form of words: "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost." There is reason for both these things, and certainly they are necessary in order to make the ceremony effective. The magnetised water is needed because, as I have already said, we cannot get at the Ego yet; but through the magnetised physical water the Priest sets violently in vibration the etheric part of the physical body, stimulates the brain, and through the pituitary body affects the astral body, and through that in turn the mental body. So the force rushes down and up again, like water finding its own level. In this lies the necessity for the use of water, and for its definite contact with the skin, and not with the hair merely. If the water were not properly applied the Sacrament would be truncated—would, as it were, miss fire, as far as the personality is concerned. It is possible that even then something of the Divine Force or its influence might reach the Ego by some kind of osmosis or through another dimension, but not through the appointed channel.

Then comes the Invocation of the Three Persons of the Blessed Trinity. That is a true word of power, which calls down three kinds of force, and ought not to

need much explanation to Theosophists. God has made man in His own image. The theologians will tell you that God, when making Adam, foresaw the physical form which Christ would take when He came down into the world, and made Adam according to that pattern. The Theosophical explanation is that it is not the body of man that is made in the form of God, but the Ego.

C. W. Leadbeater

(To be concluded)

ACTIVE PREPARATIONS FOR THE SIXTH ROOT RACE

By ROBERT K. WALTON, LL.B.

WE are informed that the Sixth Root Race will be launched through a colony located in Lower California. This is a curious strip of land, eight hundred miles long, averaging fifty miles wide, running south from California to below the Tropic of Cancer. It is one of the strangest lands on the planet, but of that, more anon. The Sixth Root Race is to grow out of the Sixth Sub-race of the present Fifth Root Race. This Sixth Sub-race is now forming in the United States and Canada, and to a lesser degree in Australia, and New Zealand.

Southern California is particularly rich in examples of the new type, and around-the-world travellers note it plainly. Surely it is no accident that this largest rendezvous of the new American race takes place in wonderful Southern California, in close juxtaposition to Lower California, the future home of these same egos. For Lower California is contiguous to California, as a tail to a dog. It is my purpose to point out for the benefit of Theosophical students who are out of touch with local happenings in this favoured part of the world, recent developments which confirm the Theosophical teaching about the founding of the Great Sixth Race colony.

Lower California has been one of the thirty States and territories making up the Republic of Mexico, but a glance at any map will show how completely separated it is geographically from the body of that Republic. It is almost an island, with a coast line of over 2,000 miles and a land boundary of less than two hundred. The world has heard much of the turbulent times in Mexico, of slaying, burning, and maiming, of looting, raping and torturing, in this saddened land, once so fair and ~~lockadaisical~~. For seven years there has been no peace. President has succeeded president, reformer has succeeded reformer, bandit has succeeded bandit as misgovernors. Hundreds of thousands, perhaps a million of men, women and children, have deluged the country with their blood. Starvation stalks gaunt and hollow-eyed throughout the country-side. Schools have been forgotten, churches demolished, licence has held full sway. Mexico is in the terrible pangs of a new birth. But we may hope here, as we hope for the rest of the world, that the sacrifices made in pain and bloodshed may be rewarded by a commensurate increase of liberty, freedom and joy.

But what of Lower California? What of the future home of that race whose chief attributes shall be heightened spiritual, psychic and physical sensitiveness? Is it to be born and nourished on soil drenched with blood, and in an atmosphere palpitating with the terror of hunted people? No! Peace reigns in Lower California; and *has* reigned all these seven bloody years. All is peace and prosperity in that lovely land.

And why? Because of one man. When the Great White Lodge has a work to accomplish, it sends forth a man. And when that work is to be done among

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 545

semi-civilised people. They send a man of *power*, whether or not he also be a man of prayer. Frequently such a man has many faults. He is not an ideal Messenger. But if he can do the job, that job he gets to do. To-day Lower California has its man.

Estaban Cantu, the young cavalryman educated at Chapultepec, the "West Point" of Mexico, holds the entire peninsula in a rule of iron, and under his wise and shrewd management this desert country, with many of its largest settlements only wretched little collections of bad-smelling hovels, has waxed and grown fat. He is governing it as a separate kingdom, and to the entire satisfaction of the inhabitants, native and foreign. The chief enterprises are owned or managed by long-resident Americans, who are turning to useful ends the luxurious products of the portions of the country at present developed. Financial and economic prosperity rules.

Governor Cantu levies export duties and import duties, and with the proceeds he pays his small standing army. They are equipped with modern rifles and uniforms, and have even reached the universal dignity of shoes, always a rare luxury for armies in Mexico and in the Central American Republics. That the Governor is a student of psychology, of the unstable Mexican psychology, is apparent in that he pays each man in his army in American gold, and at noon, *on every day in the year*. When every day is pay day, no Mexican peon misses roll call. This, coupled with certain other concessions to the needs of the fiery Mexican temperament, insures a loyalty and regularity in attendance at drill hitherto unknown in the annals of Spanish America.

One of the garden spots of the earth is the wonderful Imperial Valley, partly in California and partly in Lower California. Fifteen years ago, it was an absolute burning desert, hot and dry as an oven, although below the level of the sea. It was far removed from our conception of an earthly paradise. One of the places that God forgot, the historians of the time would have called it, as they still call its near neighbour, Death Valley.

But the world evolves. The plans of the Race-Manu slowly but inevitably unroll. Thousands, perhaps a million years of waiting were over. A new Race is to be born. Already, we are told, its Manu and Bodhisat̄va (and, I personally believe, its Maha Chohan, of equal importance) have been selected, and are at work. The habitation must be prepared. The face of the world must be changed. So be it. Nothing easier—to Those who know how. They have foreseen this for millenniums—and have laid Their plans.

One day the great Colorado River, coming out of the Grand Canyon of Arizona, burst its banks and overflowed, creating the vast Salton Sea in the desert wastes. Then, when its work was done, by the united efforts of the Southern Pacific Railroad and the United States Government, the mighty river was once more chained within its banks by large dykes, but this inland sea, formed by the hand of the "Powers that control rivers," as it evaporated, made the virgin, barren sand blossom like the proverbial rose. Sturdy American pioneers, dragging wagons full of drinking water across the trackless desert behind automobiles (invented just in time), staked out their claims and homesteaded in this fiery furnace. With the new American spirit of

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 547

co-operation, hastily they erected tents and organised communities, large floodgates were put into the river banks, canals dug, and this land, for the first time in history, put under the plough. And so there flourishes a rich community of fifteen thousand people, who produced last year agricultural products of the value of twenty million dollars. And now the Imperial Valley is known throughout the world as richer than the Nile. It is thus They found and launch great movements and new races.

Right here, at the doors of Los Angeles, we have seen done, in the building of this Imperial Valley, just what our Theosophical leaders have predicted will be done some hundreds of years from now in that other burning desert, Lower California. We can no longer doubt its feasibility. We abide the event.

As a result of the prosperity of that part of the Imperial Valley which is in Lower California, Esteban Cantu has funds enough to prepare the ground for the work of the Manu. In his temporary capital, Mexicali, located on the border of Mexico and California, he has established public parks, the streets are being paved, cement sidewalks laid, sewers, city water and electric lights installed, and a concrete high school which cost \$40,000 gold has been recently completed. And the work is just begun.

Cantu came to Mexicali as an officer of the Diaz government. Revolution swept Diaz out of office and Madero in. Madero gave way to Huerta, Huerta to another, and he to another and yet a chain of others whose names are not worth preserving; and the last of these presidents-for-a-day to Villa, and Villa to Carranza. Through all these administrations, Cantu

was the only governor who stuck. He stuck by the very small expedient of cutting himself off from the warring home government and ruling Lower California as though it were an island. To each new government that has bobbed up, Col. Cantu has given firm allegiance, nominally; but as a practical matter, has done exactly as he pleased. He has followed the way of old Gen. Chaffee in the United States, who began every military campaign against savage Indians on the war path by cutting all the telegraph wires over which orders to desist could come to him.

Cantu has kept peace with the American ranchers. It was largely through his tact that a battle was avoided with the American troops three years ago at the time of the Vera Cruz war. Separated only by a ditch, the American soldiers and the Mexicans lowered at each other and itched for a fight. In order to avoid a clash, Cantu herded all the soldiers into the old bull pen on the Mexican side and *locked them in*, only letting out the necessary patrols as they went on duty. At his suggestion, the American officers stilled the warlike bugle calls, and gave their orders by whistle signals. (Did Cantu know the teachings of Theosophy on the rationale of sound and its effect on the emotions?) The American militiamen were, at his request to the American commander, led off behind big brick buildings and drilled where the Mexicans could not see them. So with both armies ready to fight at the drop of a hat, and to drop the hat themselves, and with the whole situation about as safe as a match being dropped into a tinder box, a bloody fight was avoided.

This was the beginning of the good relations between the Cantu government and the Americans.

He has taxed the Americans, and taxed them severely and despotically, but he has used the money for transforming Mexicali from a poisonous hole into an enterprising western town. It is not a town run according to American standards and ideals ; it is much the same sort of place as Goldfield, Nevada, was in the early days of the gold rush. In the middle of the town is the biggest gambling house now running on the North American Continent. Horse races, dance halls and bull fights flourish, but the hungry are fed and the poor are clothed and protected. It is a reign of peace, law, order, and of the rights of all men, women and children. It is a great step forward.

Carranza, starving in the City of Mexico, heard about all these revenues and about the big sums flowing into Cantu's coffers. This created a delicious odour of prosperity and titillated the olfactories of all the revolutionary chiefs who came and went in the Capital of the Republic. Nobody knows how many times Governor Cantu has been formally removed from office. Nobody knows how many times he has been summoned to the City of Mexico for discipline. Nobody knows how many times dignitaries with gold braid and red seal parchments have arrived at Mexicali to collect his revenues and carry them away to the hungry revolutionary chiefs. Cantu receives them all with distinguished attention, and sends them back from whence they came with most distinguished consideration. For your cultivated Mexican is a diplomat to his finger tips.

One day there arrived an officer of the Mexican Treasury Department who, at Gen. Carranza's order, was to be installed as Collector of Customs Duties.

550

THE THEOSOPHIST

AUGUST

Col. Cantu received him like a long-lost brother, gave him a minor job at the customs house for a few days, and then sent him back to the City of Mexico as incompetent. A savage order came, instructing Cantu to report in person to the City of Mexico to give an accounting of his administration. He replied tactfully that he feared he would not be able to carry all the details of his administration in his mind, so he suggested that a commission be sent to Mexicali to investigate his stewardship. A pompous official arrived one day and announced himself as the new Governor, come to supplant Col. Cantu. The young Colonel (he is about 35) received him joyfully, entertained him lavishly for a few days on the fat of the land, and then explained that as long as he (Cantu) had matters so well in hand it would not be advisable to change for the present, and packed the new governor off home.

Cantu's money is real coin. The rest of Mexico has only fiat money, printed by the tubsful by Porfirio Diaz, Huerta, Madero, Villa, Carranza, Felix Diaz, and all the rest of them. This may be the only instance on record where a foreign money is the only legal tender.

Governor Cantu stated recently in an interview that he has two great ambitions : (1) To open up Lower California for settlement by means of railroads ; (2) to have every child in Lower California start in to school at the age of five and go until fifteen or sixteen. He said : "For every ten children I intend to have a school. The ranchers will be good about providing transportation for the children in school districts to attend these schools. In cases where no transportation is available, however, I intend that the government

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 551

shall provide horses or mules for the children. After the schools, come the roads. I am building a highway to Ensenada. I shall build others. I shall require the ranchers to maintain them, and I shall have mounted inspectors to see that each rancher maintains them along his property line. I shall build a railroad from Tia Juana and Mexicali to Ensenada, with branches for the agricultural and mining districts of the country. That will be the dawning of a new day for Lower California, but it is not yet to be done. It is ~~too~~ expensive, and I have not the money."

Cannot we Theosophists, who are students of *Man: Whence, How and Whither*, see in all this the hands of the Manu and the Maha Chohán? I think so.

FURTHER ITEMS OF INTEREST¹

Lower California is the long, narrow peninsula that projects about 800 miles south-easterly from the southern border of California. Its width varies from about 30 to over 100 miles, and its irregular coast line, over 2,000 miles long, is bordered by numerous islands. Being mainly a mountainous, desert region, it is thinly peopled and presents many sharply contrasting conditions. Here, low, sun-scorched plains, where death by thirst awaits the unwary traveller, lie close to the bases of towering granite peaks, belted with waving pine forests and capped in winter by gleaming snow. Vast, desolate plateaux of

¹ Most of the facts in this section, and many descriptions, are taken without alteration from the article "Lower California" by E. W. Nelson of the U.S. Department of Agriculture, printed and beautifully illustrated with photographs in the May, 1911, number of the *National Geographic Magazine*, Washington, D.C. Permission for such use has been graciously granted by the Editor of the *National Geographic Magazine*.

ragged, black lava embosom gem-like valleys, where verdure-bordered streams and the spreading fronds of date palms recall the mysterious hidden vales of *The Arabian Nights*. Its western coast is bathed by cool waters and abundant fogs, while the eastern shore is laved by the waves of a warm inland sea, sparkling under almost continuous sunshine.

Although with a recorded history which goes back almost four centuries, the peninsula still remains one of the least known parts of North America. The early chronicles tell of its discovery in 1533 by an expedition sent out by Cortes in search of a fabulously rich island, said to have been inhabited by Amazons.

It has been estimated that at the time of its discovery the peninsula, including many of the bordering islands, was peopled by about 25,000 Indians. The inhabitants vigorously resented the intrusion of newcomers, and for more than a century, efforts to establish military colonies in the new land resulted in disastrous failures. Then the occupation of Lower California was put in the hands of the Jesuits, and their missionaries were wonderful. They explored all parts of the peninsula and established missions, at the same time introducing many of the crops and fruits of the old world.

In addition they established the three main trails, which extend practically the entire length of the peninsula and to this day serve as the regular routes of travel. One leads along each coast, and the third down the mountainous interior. The coast trails are easier to travel, because less broken; but the middle one is most used, owing to its better grazing and more numerous water-holes. The roads are all foot-trails, wagon roads

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 553

existing only in detached stretches here and there. Two wagon roads cross the peninsula, one from Ensenada to San Felipe Bay, branching in the interior to Calexico on the California border, and another from La Paz to Todos Santos. Two others penetrate the northern part of the peninsula from the border, one down the top of the Laguna Hansen Mountains and the other along the coast from near San Diego to below San Quintin.

To-day the Indians have vanished from all parts of their former territory, except a few in the extreme northern end of the peninsula. Some of the old mission churches are still in use, but most of the missions are represented by fragments of ruined walls and choked irrigating ditches.

The records of the dangers and obstacles met and overcome by such men as Padres Salvatierra, Kino, and Ugarte, in their peaceable conquests of the peninsula, excite one's deepest admiration. The work they accomplished and their resourcefulness and steadfast courage entitle them to a place in the front ranks of those stout-hearted pioneer explorers who first made known the wildest parts of America.

During one period in its history, the southern shores of the peninsula served as the lurking-place of Sir Francis Drake and other privateers, lying in wait for the treasure-laden Spanish galleons on their annual voyages from Manila to Mexico. Afterwards, during the first two-thirds of the last century, those shores were visited by numerous half-pirate smugglers and by fleets of whalers and sealers, drawn there by the swarming abundance of whales, fur seals, sea elephants, and sea otter. So ruthless was the pursuit of these animals that in a few decades they were on the verge

of extermination, and the business ended, apparently for ever. The pearl fisheries of the Gulf Coast were extremely productive at first, and furnished the Spanish court with some of its richest jewels. Pearl-fishing still survives as a profitable industry, and is in the hands of two or three concessionaires with headquarters at La Paz.

It may be unknown to many that the United States or its citizens have twice had complete possession of Lower California. During the Mexican War, in 1847, the forces of the United States occupied the principal points in the peninsula and declared it American territory, but voluntarily relinquished it at the close of hostilities. In 1853-4 it was again captured, and a government temporarily organised by bands of American filibusters under Walker. This ill-advised venture was frowned on by the U.S. Government, and quickly came to a disastrous end.

During the last half century all parts of the peninsula have been visited, mainly by Americans, in search of mines and other natural resources, but little of the knowledge thus gained has become available to the public. Gold, silver, copper, iron, and other minerals and much fertile land have been found, but the scarcity of water, fuel, forage, and the difficulties of transportation have united with other causes to bring about many failures in the attempts to develop these resources. A few silver mines, notably at Triunfo, in the south, and Las Flores on the Gulf Coast, have been worked profitably. Onyx is mined and shipped to California, and enormous salt deposits exist on the shores of the Santa Clara Desert and on Carmen Island.

The most extensive and successful mining enterprise the peninsula has known is that of the El Boleo

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 555

Company, at Santa Rosalia, on the Gulf Coast, where a French company has one of the largest producing copper mines in the world, which supports a town of about 8,000 people. Considerable prospecting for mines is still being done, mostly by Americans, and efforts are being made to develop mines at various points, always in the face of many serious obstacles.

Americans have made a number of attempts to establish agricultural enterprises and colonies; but, with the exception of the recent development of agricultural lands in the Imperial Valley, by use of water from the Colorado River, these efforts have been unsuccessful.

Lower California is mountainous, with irregular plains, mainly along the Pacific Coast, and smaller plains and valleys here and there along the Gulf Coast and in the more elevated interior. In climatic and other physical features the northern third of the peninsula is a continuation of extreme southern California, with local modifications. In the east the southern end of the Colorado Desert crosses the border and continues down the Gulf Coast to San Felipe Bay, but is more broken by desert mountains than on the California side of the line.

Along the Pacific side a low range of coast mountains rises from 1,000 to 4,000 feet a short distance inland, and extends over 100 miles southerly from the border. Back of this range lie a series of narrow valleys, beyond which rises the main interior mountain range, forming the backbone of the peninsula. These mountains constitute a high, narrow range, 150 miles long, extending south-easterly from the California border. The southern section of this range, forming the San

Pedro Martir Mountains, rises from 6,000 to over 10,000 feet above the sea, and has a rugged and broken crest with bench-like valleys. These are the highest and most picturesque mountains in the peninsula. From their bold summits one has a superb view across the Colorado Desert, with its barren ranges far below, appearing like the ridges on a relief map. To the north-east a distant, silvery line marks the course of the Colorado, while to the east one's vision crosses the shining waters of the Gulf of California to mountain ranges in the far interior of Sonora.

The climate of Lower California in general is hot and arid, as evidenced by the existing desert conditions. In the northern part, conditions are closely like those in the adjoining parts of southern California ; in the middle they are more arid, but the extreme southern end, though arid and tropical, has more regular summer rains. The rainfall on the peninsula comes from two sources. The winter rainy season along the north Pacific coast extends commonly over the northern parts of Lower California, and sometimes winter storms reach its extreme southern end. In summer the tropical rainy season extends across from the Mexican mainland to the southern end, and sporadic storms sometimes reach the northern border. The peninsula lies on the outer borders of the areas covered by both these rainy seasons, and receives from them but scanty and uncertain precipitation.

Light frosts occur in winter on all the lowlands, except a narrow belt along the immediate shore-line. At higher elevations, especially in the north, frosts are severe, and snow falls from one to six feet deep on the San Pedro Martir Mountains, where it sometimes

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 557

remains for several months. The cool north-west winds and accompanying fogs on the west coast render the climate there much cooler and more agreeable in summer than that of the Gulf side, which is excessively hot and dry, temperatures commonly going far above 100° Fahrenheit in the shade. Probably our Sixth Root Race colony will be on the Pacific side.

The peninsula suffers long periods of drought, during which no rainfall sufficient to start vegetation occurs over large areas for periods of from three to five years. These dry periods may be succeeded by torrential rains, which sweep the country and roll great floods down the usually dry water-courses to the sea. During the long rainless periods the smaller desert herbage crumbles and is blown away, leaving the ground between the larger woody and fleshy plants as bare as though swept, and the larger plants become more or less dormant. With the heavy rains which follow, the bare earth is covered, as by magic, with an abundance of small, flowering herbage and the larger plants burst forth into flower and foliage.

As a consequence of the lack of rain, surface water is very scarce and limited mainly to isolated water-holes in the rocks, or to springs from which small streams flow a short distance and then sink into the thirsty earth. In all its extended shore-line of more than 2,000 miles, only four or five small permanent streams reach the seashore, and all but one or two of these have their origin in springs rising a few miles inland, in the dry beds of canyons or other drainage channels. The Rio Santo Domingo is the one living stream within the peninsula which flows on the surface from its source to the sea throughout the year. It rises high up on the

west side of the San Pedro Martir Mountains and flows into the Pacific north of San Quintin.

In many places along both shores, however, good water may be obtained a few feet below the surface in flats or in the bottom of some of the numerous dry drainage channels leading down from the interior. Many small streams flow varying distances, up to ten or fifteen miles, in the bottoms of canyons in the high interior, and then sink out of sight in the sand. Some of them are large enough to irrigate hundreds of acres of land and support little isolated communities, as those in San Ignacio, La Purisima, or Comondu valleys. Owing to the cooler temperatures and more regular rainfall on the high mountains, there is a considerable area of pine forest in the north and a small area of scrubby oaks and pines in the extreme south.

Owing to its desert character, the peninsula is thinly peopled (perhaps 45,000 all told), and enormous areas remain uninhabited. The most populous section is the region south of La Paz, where rains are more regular than farther north. A few small towns and widely scattered, small communities along the coast, with a limited number of villages, ranches, and miners' camps in the interior, cover the population. That repeated, unsuccessful and usually ill-advised efforts have been made to conquer the desert, is evidenced by the many deserted and ruined ranch-houses.

The tale of unbroken failure of the efforts made during the last 50 years to establish agricultural colonies in Lower California, is sufficient evidence of the stern desert conditions which prevail. A few propitious rainy years have encouraged visions of success, but the succeeding rainless years have brought disaster with them.

1917 PREPARATIONS FOR THE SIXTH ROOT RACE 559

In addition to climatic discouragements, the early missionaries encountered other troubles, for Padre Baegert, who lived from 1751 to 1767 in the southern part of the peninsula, tells of great plagues of grasshoppers, which swept from the south toward the north, obscuring the sun by their numbers and making a noise like a strong wind. He says they devoured all green things as they passed over the country.

Although the foregoing account of conditions prevailing in Lower California appears to indicate a hopeless desert, yet almost without exception, where agriculture has been tried intelligently, *with a sufficient water supply* developed for irrigation, the soil has responded bountifully. The possibilities of agriculture were proved centuries ago by the missionaries located in valleys, where water from large springs enabled them to grow wheat and many other crops. At present, peas, beans, corn, cotton, tobacco, sugar-cane, grapes, bananas, figs, oranges, lemons, limes, pomegranates, dates, olives, and other fruit and vegetables are grown. The hot, dry climate and other conditions of the middle and southern parts of the peninsula lend themselves especially to the cultivation of the choicest varieties of date palms and to numerous tropical fruits.

The storage of surface water and the development of the underground supply should render considerable areas productive in the future. The greatest drawbacks at present, to both mining and the agricultural development of the peninsula, are the unenterprising character of the native population and the lack of transportation facilities, Under Governor Cantu, these should both improve.

The careful student of Mr. Leadbeater's description of the Sixth Root Race colony, presented in *Man*:

560

THE THEOSOPHIST

AUGUST

Whence, How and Whither, cannot fail to be struck by the fact that one corporation has already gathered under one title and management 4,000,000 acres along the Pacific shore, the choicest portions of the whole peninsula. The Great White Lodge lays its plans far in advance. Probably it will be in some portion of this vast holding that the Colony will purchase (or be given) its site.

Robert K. Walton

(It is my intention to arrange a visit to this property within a year or two, and if anything of interest is encountered, to submit it to the Editor of THE THEOSOPHIST.)

RENTS IN THE VEIL OF TIME

THE LIVES OF ARCOR

III

(Concluded from p. 449)

AT Constantinople Arcor came into touch with Theosophical teachings. There were many teachers of Platonism and Gnosticism, and there was a great deal of argument and quarrelling. Arcor's benefactress was keenly interested in these teachings, which were at this time only a reflection of true Platonism and Gnosticism. She was at first interested in them because her friend was ; she, however, did not study much.

Markab was at this time in Constantinople, as the head of a college ; he was born in Spain of the Visigoth or Vandal race, and was appointed by Justinian ; he was, however, later turned out of the college.

When Arcor was forty (looking then much the same as she looked at the same age in this life) her benefactress, who was a very good woman, though distrustful of herself, died. As the lady's husband, the Prefect, still lived on, Arcor looked after him for another seven years, till his death.

Our heroine was now alone ; she had money and property inherited from her two friends, but she did not

readily make friends, and there was nothing for her to do in Constantinople. As she was wondering what she should do, the White Lady appeared in a vision and told her to go eastwards. This Arcor did, joining a caravan which was travelling eastwards. Travelling was difficult, as in many parts of the country there was some kind of riot or rebellion taking place. The caravan pushed its way along the shores of the Black Sea; it was attacked and robbed, but people were prepared for such accidents of travel; Arcor lost some of her valuables, but not all. She travelled eastwards across Persia, through Baluchistan, down the Indus to Karachi, and so on to Benares.

Before describing her life in India, it is worth while to note how much change was wrought in Arcor's character by the period of her life at Byzantium. The life with her friends and in settled circumstances developed her character a good deal more than one might expect, seeing that she did not study. She gained a great deal from her benefactress and others, and when she came to India her character was much steadier.

Life in Benares in the sixth century A. D. was much the same as it is to-day. The city was fine and beautiful; the river front was much the same, though the great mosque of course had not been built, nor some of the modern temples. Arcor settled down in Benares, and it was a curious place for a woman of Viking stock and of her temperament. She was taken in by a settlement of Buddhist nuns who were all high-born and of one caste, and she took readily to the simple life; the heat, however, troubled her at times greatly. The nuns were extremely friendly, gentle and

1917

RENTS IN THE VEIL OF TIME

563

quiet; one interesting fact was that they were reincarnating again and again in India.

On the whole, Arcor was content with her new life, though of course she had spasms of restlessness when the old sea-roving life surged out of her. This phase was naturally a puzzle to the nuns; they tried to calm her and to bring her more in accord with themselves. Their visitor, however, was of a different temperament, and one might say that her soul moved by fits and starts. She had not the keenness and subtlety of intellect that they had, and she went by impulse where they went by reason. She was not a regular student nor did she meditate regularly.

Now and then she thought of mountains and the sea, and missed them greatly, as she did often when at Constantinople. She was tempestuously fond of the nuns now and then, but they were so different from her; she and they were both high-born in their different ways, but the two civilisations in which they were reared were so utterly different. The nuns had keen intellect and deep refinement; but Arcor was tempted to half despise them for their want of activity and motion. She had a panther-like love of motion, and did not feel old at all in spite of her fifty odd years; she sometimes felt she wanted to kick something over so as to make a change. The nuns, quite content to be quiet, naturally did not understand these moods. There was, however, one little old lady who understood Arcor better, because she herself had something of the same kind of restlessness, and when talking used to walk nervously up and down. Arcor, when living with the nuns, did some weaving for an occupation, and tried to reproduce for them something

of the old designs she had learnt from her mother; when weaving she used to chant her old runes, much to the scandal of the white-robed, high-born Hindu ladies of the community.

Towards the end of Arcor's life the nuns undertook a great pilgrimage, and she went with them, thinking that at least it would get her out into the open. There were various dangers and difficulties in connection with pilgrimages then, and this was a welcome change to Arcor. The pilgrims went northwards and westwards to Delhi, then to Ajmere and to Ujjain, which then had a University. Naturally they visited all the temples and did not hurry. The pilgrims visited Nathdwara, at which there was a great shrine; the city was at this time subject to the ruler at Oodeypore. The chief priest at Nathdwara was a person of great power and influence.

The pilgrims wandered still westwards until they came to a temple not far from the sea. Here Arcor wandered out into the jungle and was set upon by a tiger; she had no means of defence and she was wounded mortally by the tiger. Arcor was then fifty-six. After her death, her friends burned the body, without, however, removing the armlet from her arm. The armlet was preserved, and went through many vicissitudes, once being buried with royal treasure at the time of the Mohammedan invasion; it is now in the treasury of one of the Indian rulers.

When the tiger attacked Arcor, the White Lady appeared and actually materialised and drove it back. But Arcor was too badly wounded to survive, and died peacefully with her White Lady beside her.

SOME REMINISCENCES OF A VETERAN THEOSOPHIST

II. FROM 1881 TO 1884

By FRANCESCA ARUNDALE

IT is often said that the only condition required for entry into the Theosophical Society is the acceptance of the First Object. This is so, but I know that in my own case this first object was not that which drew me into the Society. Naturally of a devotional temperament and brought up in the lowest of evangelical beliefs, gradually, as I grew older, I sought for a more perfect expression of my nature, first in the Episcopal Church of England, in which I was confirmed, till at last, attracted by the ritual and authority of the Roman Catholic Church, I finally landed myself in that Community. A wave of scepticism, however, after a few years, passed over my mind, partly owing to the reading of such books as *Essays and Reviews*, and partly owing to the disappointment I felt when I found that the Roman Catholic Church, although it gave commands, gave but little in explanation of its doctrines to its more humble followers.

My mother and I sent in our applications for membership in the Theosophical Society, proposed by Mrs. Brewerton and, I think, seconded by Madame de

Steiger. In due time we received our diplomas, signed with the name of Helena Petrovna Blavatsky, and we became members of a Society which, however few its members might then have been, in 1881, and however little we recognised it, was destined to grow into a world-wide Movement, planned by the Great Ones of the race to spread divine knowledge among the children of men and to prepare for the coming of the World-Teacher. Little did I foresee what the Society would mean to me in after years, but even at that time it brought into my life a something that had not been there before. There was a strange, mysterious influence about the meetings which took place at that time in the rooms belonging to the National Society of Spiritualists, and I feel sure that influence was due to the foreshadowing of the future, and that a ray from the spiritual life of the Master descended upon us at those early meetings of the Theosophical Society.

We used to file in and take our places round the long table, the door was shut and we were tyed almost in the manner of a Masonic Temple. We all stood up, and the passwords of the Society were given in a low voice from one to the other with due order and solemnity. Coming into the Society at that time was very different to what it became afterwards; it was then a Secret Society, and there was none of the propaganda of later years.

We felt that we were coming into touch with an unknown and mysterious power, and yet this power was a great reality. I have attended many hundreds of Theosophical meetings since then, some that have thrilled me through and through as I experienced the divine life poured through the messengers of the

Great Ones, and yet in spite of our absence of knowledge, those early gatherings stand out in my memory as priceless, for they brought me into touch for the first time with the principles of occult development, and gave the explanations of the spiritualistic phenomena in which I had spent so many years of investigation with so little result. A vista of infinite unfoldment opened out before me as the possibility to be realised by the Divine in man.

What did we study? There were no books, but we often received letters from Mr. Sinnett, who told us about Madame Blavatsky; there were also articles in *THE THEOSOPHIST*, but the only books so far published were *Isis Unveiled* and *The Occult World*. *Isis Unveiled* needed a key, but *The Occult World* I read again and again. Those who come into the Theosophical Society at the present day have an enormous amount of literature before them, and their only problem is what to read. It seems almost unthinkable that at that time there was no *Esoteric Buddhism*, nothing of that great mass of teaching on occult physics and philosophy which has since been given to the world, through the writings of Mrs. Besant and Mr. Leadbeater. The literature of Theosophy was almost a blank, and for that very reason probably we studied all the more eagerly the little information we could get. I have among my papers a copy of some early notes that were sent us, entitled *Notes from the Book of Kin Tee*, a most metaphysical and philosophical discourse, strikingly different from the explanatory teaching of a later date. Now and then in some of the papers there would occur the names of the Masters. We had no difficulty with the pronunciation of the name of the Master K. H., but it

struck me, even at the time, that it could not be correct to pronounce the name of the other Master as if it were a woman's name, with the accent on the second syllable. It made no difference, however, in our reverence, and we carefully studied under the leadership of Dr. Wyld, who was the President when I first entered the Society. Serious, earnest men and women, we met regularly, Dr. Wyld, C. C. Massey, H. J. Hood, Miss Kislingbury, Mrs. Brewerton, Madame de Steiger and others, all hoping to obtain some glimpses of occult knowledge, some insight into the great planes of Nature and the forces as yet hidden from our view. This went on for some time; the yearly change of President gave us C. C. Massey and Dr. Anna Kingsford, and at last, in the spring of 1883, there was a great change. I do not exactly remember the month in which Mr. Sinnett arrived in London, but I know that he was there in April when Mr. G. B. Finch was made President.

The coming of Mr. Sinnett gave new life to the meetings, and I should like here to record what all those present at that time have often expressed to me, appreciation of the kindness of both Mr. and Mrs. Sinnett. They opened their house to members of the Branch, and we used to gather once a week for pleasant social afternoon tea and then an address. Personally I can never forget the kindness shown to me by Mr. and Mrs. Sinnett, and the hours that I spent at their house, listening to his exposition of occult knowledge, have been among the pleasantest in my life. True and dear friends, I renewed in my companionship with them ties of affection set up in former lives. One has passed into the higher life, but I know that she is still my friend; to the other I tender loving gratitude

1917

SOME REMINISCENCES

569

for the help given in those early years of Theosophical life. When Mr. Sinnett first came over, he told us that he was about to publish a book (*Esoteric Buddhism*) embodying the teachings he had received from the Great Masters through Madame Blavatsky. He told us of the letters, and we were privileged to see some of them, and we could notice for ourselves the great difference in the handwriting of the Master K. H. and that of the Master M. Week by week we studied the papers that he so generously lent for the purpose, and a short time afterwards the book, *Esoteric Buddhism*, was published, and we may say that it took the theological and scientific world by storm. The effect of *Esoteric Buddhism* and the later Theosophical teachings on the theological and literary press can hardly be realised at the present day. Karma and reincarnation, unknown terms almost before, were often spoken about in sermons and discourses by many leaders in the Church. The newspapers were full of allusions, critical or condemnatory of the new ideas, but these ideas had come to stay, and the seed thus sown has borne ample fruit.

There was one other incident that gave me very great satisfaction; one of those events, the memory of which dwells with one throughout the changing scenes of life, and permanently affects both feeling and thought. It was a personal and private matter, and yet I think I am fully justified in making it public now, although at the time I rather shrank from speaking of it. It shows, however, how the Great Masters take notice and are aware of what may seem trivial matters in the Society, and that They deign to observe, even in the beginning, the humblest of Their followers. I had

written to Madame Blavatsky on some quite unimportant topic, connected with THE THEOSOPHIST, and had quite forgotten the letter. One day, a short time after Mr. Sinnett's arrival in London, he gave me this letter, on which had been written a few words of instruction to himself in the handwriting of the Master K. H. I have not the letter with me as I write here at Adyar, and so can only quote from memory. To the best of my recollection the words were: "You will do well to visit these ladies [my mother and myself]; they will prove good Theosophists. [signed] K. H." This was my first personal touch with the Great Teacher, and I have carefully kept that letter, and I sometimes look back to it as the earnest of that communion with the Master to which, some day, I hope to attain.

When Mr. Sinnett came over to London, Dr. Anna Kingsford was President of the London Branch, and she was most certainly a learned and capable President and a fascinating and cultured lady in every way. She had a very strong bias towards the Egyptian Mysteries, and at the same time a decided Christian tendency of a mystic character. She wanted to explain everything through Egyptian philosophy and symbolism, and unfortunately brought this line of study solely into the deliberations of the London Branch, and was very decided as to the relative importance of the Christo-Egyptian as compared with the Indian teachings. This did not altogether suit the members, who for the most part desired, above all things, to learn more about the Indian occult knowledge. We had a firm belief in the Masters of Wisdom, and some of us had taken the vow of the heart to try and follow Their teachings, and to

1917

SOME REMINISCENCES

571

strive for the unfoldment of the inner powers that should lead us to a more perfect communion with Them.

This division among the members almost led to a split in the London Lodge, as it was then called, when the matter was brought to a harmonious issue by Col. Olcott who, in April 1884, accompanied by Mr. Mohini M. Chatterji, came to London from Paris where they had been staying with H. P. B. on the arrival of the party from India.

Colonel Olcott and Mr. Mohini Chatterji were certainly a most remarkable contrast. The one with his portly figure, long white beard and generally benevolent air, drew attention as he passed by a certain massiveness and importance which marked his bearing. The other was slighter in build, his black hair worn long, under a small Indian cap, his brown complexion and dark eyes showing him to be a denizen of a far distant land. These were two of the party that came over to London in 1884, and for a short but brilliant period the Star of the Theosophical Society shone clear and bright, even on the frivolous and fashionable world of London.

The Colonel proposed to settle the disagreements by giving Dr. Anna Kingsford and those who followed her a charter for a separate Lodge. This she agreed to, and the meeting for the election of the Officers of the London Lodge was arranged, and Mr. G. B. Finch was chosen as President. It was at this meeting that I first beheld that strange and wonderful personality which was called H. P. B. The business of the meeting was quietly proceeding, if I mistake not it was in a long room at Queen Anne's Mansions, where the

Theosophical meetings were then being held, when I saw Mohini Chatterji suddenly step down from his seat on the platform and go towards the door, where on one of the benches was seated a bulky figure of a woman dressed in a long, loose, black robe. To our surprise, I might almost say to our consternation, for with one or two exceptions no one there present knew anything of Indian customs, nor of the reverence shown in saluting a Guru, Mohini Chatterji prostrated himself on the ground before her, and Mr. Sinnett, pronouncing the magic words "Madame Blavatsky," went to receive her and lead her to the platform.

What went on at the meeting after that I do not in the slightest degree remember; that strange personality filled my mind with its image, and my memory can find naught else. In after days when I grew to know her better, I have found in H. P. B. much that I did not then recognise, but never have I found her power so great, so compelling, as in that first moment of contact with that strange and marvellous being, the writer of *The Secret Doctrine*, the messenger from the Masters, whose loyal and devoted servant she ever was. Long years have elapsed since then; I have seen H. P. B. in storm and calm; I have judged and misjudged her; but I feel sure that at that first meeting my intuition was clear; I recognised the messenger of the Great Ones and answered to the call of the past.

Naturally H. P. B. became the guest of Mr. and Mrs. Sinnett, and we were privileged to share a little in hospitality, and Col. Olcott and Mohini Chatterji came to our house, 77 Elgin Crescent; and I remember the satisfaction the dear old Colonel expressed in noting that the house bore the double mystic number. Glad indeed

were we to have such guests, and the first time that they came to lunch, the child in the house (G. S. Arundale) came down to dessert, as is the pleasant custom in many English homes; but the coming was not so pleasant for the little six-year-old boy, and when he first saw Mohini Chatterji, terror showed itself in a wave of scarlet, ominous of trouble. A kindly smile, however, and the assurance that there was no cause for fear, made all right, and the dark-skinned Indian and the "colourless" child soon became fast friends.

Many amusing incidents took place when our Indian brother visited fashionable families, unused as he was to European conventionalities and modes of behaviour at dinner; but he used carefully to watch what people did and try to do likewise, and I know that all were astonished at the perfect and blameless manner in which he comported himself in the midst of so much that must have been, to say the least, strange to him; it is doubtful whether an Englishman, who is so much the slave of habit, could have adapted himself as easily to similar unusual conditions. I well remember the incident related by Col. Olcott in his *Diary Leaves*, of how Mohini was under the impression that a lady of the æsthetic reform movement, whom he had to take in to dinner, was a harmless lunatic, her costume being somewhat uncommon, and he was almost afraid to speak to her for fear of giving cause for excitement.

Towards the end of May, 1884, H. P. B. and our guests returned to Paris, where they remained for a few weeks. By this time I had seen a great deal of H. P. B., for besides the great kindness of Mr. and Mrs. Sinnett, who held open house for all Theosophists

to have the privilege of seeing the great pioneer of the Movement, we had also the satisfaction of having her many times in our own house. I gradually began to realise what afterwards became a certainty, when she had lived for some time with us, that the H. P. B. body might sometimes be the habitation, for a time, of different entities. It was quite impossible to conceive that the gentle, and I might almost say childlike entity, could be the same as the strong and angry Russian, who used language not altogether parliamentary. There was also another phase, or rather aspect, of this mysterious personality. It happened many times in the course of my connection with her that I became aware of an unusual power proceeding from her, an awe-inspiring influence, a penetration that made one feel that the blue-grey eyes could pierce through the veil of flesh and read one's very soul. I was at that time but a novice in the Theosophical life, ignorant of much that has later been taught me, and often I could only gaze and wonder.

On the return of H. P. B. to London she came to our house, and in the next "Reminiscence" I will try to give what I remember of that interesting experience.

Francesca Arundale

QUARTERLY LITERARY SUPPLEMENT

Buddha and the Gospel of Buddhism, by Ananda Coomaraswamy, D.Sc. (George G. Harrap & Co., London. Price 15s.)

Dr. Coomaraswamy has added another splendid volume to his series—one might almost say gallery—of works on Indian art and philosophy, and again the world is the richer. The book covers much ground without any impression of lengthiness or sacrifice of important features. The eye is at once captured by the numerous plates and the beautiful coloured reproductions of pictures by Abanindro Nath Tagore and Nanda Lal Bose; equally attractive is the writer's easy, cultured style; but underlying these more obvious charms is a searching and subtle philosophic insight.

The comprehensive aim of the work is stated by the author in his Preface :

The aim of this book is to set forth as simply as possible the Gospel of Buddhism according to the Buddhist scriptures, and to consider the Buddhist systems in relation, on the one hand, to the Brāhmanical systems in which they originate, and, on the other hand, to those systems of Christian Mysticism which afford the nearest analogies. At the same time the endeavour has been made to illustrate the part which Buddhist thought has played in the whole development of Asiatic culture, and to suggest a part of the significance it may still possess for modern thinkers.

His position is almost unique in that, though evidently satisfied with the fundamental concepts of the Vedantic philosophy, he recognises the enormous effect that the teaching of the Buddha has had upon Indian character and culture, as well as upon the countries that have retained a definite allegiance to the Buddhist religion. Further, he sees in the leading tenets of Buddhism a challenge to the social order of the present day and a possible basis for its reconstitution. For, though the Buddha did not deal with the life of the world as an ordinary social reformer, he enunciated a goal of human endeavour diametrically opposed to the motives by

which the present social order is actuated, and therefore of supreme importance to all who admit the evils of the existing system and are looking for a securer foundation for the conduct of society. To quote once again from the Preface :

Here are definite statements which must be either true or false, and a clearly defined goal which we must either accept or refuse. If the statements be false, and if the goal be worthless, it is of the highest importance that the former should be refuted and the latter discredited. But if the diagnosis be correct and the aim worthy, it is at least of equal importance that this should be generally recognised: for we cannot wish to perpetuate as the basis of our sociology a view of life that is demonstrably false or a purpose demonstrably contrary to our conception of the good.

To this question Dr. Coomaraswamy applies himself with thoroughness and impartiality. In all his comments he honestly tries to bring out the essential truth that underlies both Buddhist and Vedantic terminology. In fact he seems to regard the ultimate concept at which Buddha arrived as practically identical with that of Brahman the attributeless; it was against the supremacy of Brahmā, the personal creator, that Buddha directed his logic, a supremacy he had evidently assumed—somewhat hastily, as our author implies—to be acknowledged in the Brahmanical system. On this point we find an interesting conjecture with regard to Gautama's difference with the sage Alara Kalama, whose pupil he became for a while before reaching enlightenment. It is that if Alara had been more careful to avoid using the popular terms dictated by convenience, e.g., the soul as distinct from the body, Gautama might not have been repelled by the suggestion of animism, and the cleavage between Buddhism and Brahmanism might not have been so rigidly defined.

It is also interesting to notice how Dr. Coomaraswamy's artistic temperament respectfully rebels against the unswerving puritanism of the "Middle Path," especially in its attitude towards women. On the other hand he is intuitive enough to suggest that Buddha may have deliberately refrained from enlisting the power of beauty in his service, in order that his hearers might be driven to test his statements on their bare merits as such. Be that as it may, the very austerity of the Buddhist strictures on life—impermanence, suffering, not-self—has a peculiar way of bracing the keen intellect for bolder flights into the unknown, and ever pointing to the crown of life that awaits the conqueror of self—Nirvana.

1917

QUARTERLY LITERARY SUPPLEMENT

577

It is this call to the greatest of all adventures that vitalises the author's scholarly comparisons of seemingly divergent branches of thought.

Naturally the first place in order is given to a sketch of the Master's life, in which full artistic advantage is taken of the delightful legends that have been woven round the historical facts. The familiar episodes in this wonderful story are ever fresh, and Dr. Coomaraswamy endows them with a living reality. The second and most important part is entitled "The Gospel of Early Buddhism," and consists of a faithful and sympathetic rendering of the doctrine as originally understood by the Lord Buddha's intimate pupils. Then we come to a valuable summary of contemporary systems—the Vedānta, the Sāmkhya, and the Yoga—which assists the reader to follow the essentially eastern line of reasoning which Buddhism shared with its rivals. In Part IV the author conducts us through that remarkable development of Northern Buddhism known as the Mahayana, giving us characteristic glimpses of later exponents such as Nāgārjuna and Ashvaghosha.

But perhaps it is in his extensive acquaintance with Buddhist Art that Dr. Coomaraswamy is most likely to appeal to the public, for the part devoted to this aspect is quite an education in oriental literature and sculpture. A very fair idea can be formed of the arrangement and style of the Buddhist Canon, while the massive figures at Anurādhapura, for example (see plates, particularly Plate Y, facing p. 326), are silent witnesses to the magnificent craftsmanship by which the early Indian artists succeeded in expressing the power and beauty evoked by the sacred memory of the Tathagata. The volume is rendered complete by the inclusion of a bibliography, a glossary, and an index.

This brief appreciation purposely leaves much unsaid, for the book is its own testimonial. That the selfless purity of the Buddhist ideal has yet a part to play in the sociology of the immediate future can no longer be doubted in the face of such a record as we have here—for example, in the reign of Asoka.

W. D. S. B.

Illustrations of Positivism: A Selection of Articles from the Positivist Review in Science, Philosophy, Religion, and Politics, by John Henry Bridges, M.B., F.R.C.P. (Watts and Co., London. Price 3s. 6d.)

This is the second edition of a noteworthy series of articles by the late J. H. Bridges, selected from the *Positivist Review*, and intended to familiarise the reading public with the fundamental principles of Positivism. Arranged in five parts under Science, Philosophy, Religion, Politics and Miscellanea, they cover an immense amount of ground, touching on almost all the important problems of life.

Positivism owes its foundation to the philosopher A. Comte. Its aims are described on page 222 as follows :

Positivism is a scientific doctrine which aims at continuous increase of the material, intellectual, and moral well-being of all human societies. It has three divisions :

(1) Philosophy of Sciences, summed up in the conclusion that mankind must rely solely on its own exertions for the amelioration of its lot.

(2) Scientific Religion and Ethics. Positive religion has nothing to do with any supernatural or extra-terrestrial being; it is the Religion of Humanity. The moral code may be summed up thus: physical, intellectual and moral amelioration with the view of becoming more and more fit for the service of others.

(3) Positive Politics, aiming at the suppression of war and the formation of the Commonwealth of European States, or, as Auguste Comte called it, the Republic of the West. Its device is: Love the Principle; Order the Basis; Progress the End. Morally its formula is: "Live for Others."

To expound these undoubtedly noble aims, and to defend Comte's philosophy against criticism, is the purport of these articles, which display a vast amount of knowledge on the most varied subjects, are exceedingly clear and intelligible, even to the lay mind, are never dull, but always compelling attention, broad-minded, tolerant, and often prophetic in their outlook. Whether one reads his arguments on Spencer's theory of evolution, on the Darwinian controversy, on vivisection, on religion or politics, one meets throughout with unprejudiced reasoning, with a sincere desire to uplift and educate public opinion. One feels inclined to quote from page after page of this work of 473 pages, but a few quotations on the subjects of politics, economics and education must suffice.

Referring to Comte's view that the attempt to construct a science of economics apart from ethics must inevitably result

1917

QUARTERLY LITERARY SUPPLEMENT

579

in failure, he bids us ask: "How far are the commodities produced intrinsically valuable? How far are they distributed among the consumers with relation to their needs?"

If, for instance, a million Hindu peasants produce so many millions of millet, a large deduction must be made from the commercial value of the product, estimated as social utility.

Politically we meet with strong arguments against Imperialism, which are interesting at the present time. Politics and ethics must go hand in hand. The Federation of Nations, not the supremacy of one particular Nation, and the reduction of armies and navies to the requirements of police purposes, are held up as the ideals to be aimed at. To quote again :

Man's duty consists in working for the maintenance of a series of collective existences—the family, the fatherland, and humanity. By the Order which we speak of as the foundation of our moral life, we mean the establishment of harmony between these living aggregates. It implies complete uprooting of the pride and greed of Imperialism, incompatible with individual freedom, ruinous to the patriotism of surrounding nations. Pan-Germanism, Pan-Slavism, Pan-Anglicism, Pan-Latinism, are hopeless hallucinations . . .

The ruin of Western civilisation can be averted only by the spread of a Universal Religion and the general adoption of Home Rule. Here you have in a word the Positivist ideal of Church and State. On the one hand, cessation of war, of conquest, of vast imperial systems, whether English, French, German or Russian. Patriotism of the true kind rendered possible by limitation of the State within natural boundaries—citizens acting together with just pride in the traditions of their forefathers and with mutual respect—purged of all desire to suppress and tyrannise over and govern alien civilisations, whether in Ireland, in Lorraine, in Africa, or in Asia. . . .

We interfere with Nations badly governed, and the result is destruction of their national vitality. . . .

The Government of British India can only be justified ethically, if the result be what it was in the case of the conquest of Gaul and Spain by Rome—a steady progress towards identification of the conqueror and the conquered, ending in the entire removal of all political and social disabilities.

In education the author is against making it a State monopoly, which in his opinion tends to check progress of the right kind "by stereotyping the views of the average man, and thus discouraging the propagation of new truth, since truth, in the first instance, is always held by a minority". "If education is to be worthy of the name it must be carried on by volunteer associations independently of State control."

One last quotation on the subject of religion, the Positivist's Religion of Humanity :

Of Positive Religion Love is the principle. Of this all-protecting, all-providing love, woman is the source and centre. Who does not feel that, when the time comes for disbanding armies and for uniting

the diminished navies of the world into a single fleet for the police of the seas, that woman will have taken a leading part in bringing that time near?

It is refreshing to meet with such frank, outspoken expression of opinion on vital human problems. Whether the reader agrees or not, he cannot help acknowledging that the articles are written with a high purpose, that the author's defence of Comte's philosophy of Positivism is at all times dignified, that his criticism of dissentient views is never bitter and offensive, but a pattern of what criticism should be. In short, it is a book well worth reading, educative, elevating and, though written many years ago, of significance in connection with the problems of the present day.

A. S.

"Noh" or Accomplishment: A Study of the Classical Stage of Japan, by Ernest Fenollosa and Ezra Pound. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

In times of rapid change such as those through which Japan has passed during the last half-century, it is not likely that much of a nation's art will survive, except that which is really significant and characteristic of the life of the people. "Noh," a form of drama which has gradually evolved from old religious rites, has been carried through the period of turbulence and reconstruction, and flourishes now as it has done ever since the fifteenth century as the flower of Japanese dramatic art. We are told that, thanks to the zeal and devotion of Umewaka Minoru, the tradition was preserved; this faithful devotee "living in a poor house, in a poor street, in a kitchen, selling his clothes to buy masks and costumes from the sales of bankrupt companies, and using 'kaiyu' for rice".

Nothing could be more different from the modern drama of the West than the delicate and elusive beauty of the "Noh" plays.

It is not like our theatre, a place where every fineness and subtlety must give way; where every fineness of word or word-cadence is sacrificed to the "broad effect"; where the paint must be put on with a broom. It is a stage where every subsidiary art is bent precisely upon holding the faintest shade of difference; where the poet may even be silent while the gestures consecrated by four centuries of usage show meaning.

The plays deal more with ghosts than with living men of flesh and blood; or often with embodied passions. Their creators were great psychologists, Mr. Fenollosa tells us, each

1917

QUARTERLY LITERARY SUPPLEMENT

581

play presenting some primary human feeling or relation, the results of actions done in life upon the "Spirit" after death, or questions of "right livelihood" here on earth. The ghost psychology is amazing, says Mr. Pound, and the parallels with western spiritist doctrines are very curious.

The following paragraph gives us an indication of the kind of little story enacted in these plays.

Amongst the most weird and delicately poetic pieces is Nishikigi, in which the hero and heroine are the ghosts of two lovers who died unmarried a hundred years before. Their spirits are in the course of the play united near a hillside grave, where their bodies had long lain together. This spiritual union is brought about by the piety of a priest. Action, words, and music are vague and ghostly shadows. The lover, as a young man, had waited before the girl's door every night for months, but she, from ignorance or coquetry, had refused to notice him. Then he died of despair. She repented of her cruelty and died also.

The beauty of the plays and their power also lies in their concentration. "All elements—costume, motion, verse, and music—unite to produce a single clarified impression." Everything is subordinated to the one idea to be conveyed, and sometimes the whole setting of the piece is revealed in a single gesture or in some object placed upon the stage—an object insignificant enough in itself but full of meaning to the wrapt attention and sensitive imagination of the Noh audience. We read :

Awoi, her struggles, sickness, and death are represented by a red-flowered kimono, folded once lengthwise, and laid at the front edge of the stage.

This same play of Awoi illustrates the subtlety of some of the conceptions dealt with. With regard to it the writer says :

"Court Lady Awoi" is jealous of the other and later co-wives of Genji. This jealousy reaches its climax, and she goes off her head with it, when her carriage is overturned and broken at the Kami festival. . . . The objective action is confined to the apparitions and Exorcists. The demon of jealousy first appears in the form of the "Princess Rokujo," then with the progress and success of the exorcism the jealous quintessence is driven out of the personal ghost, and appears in its own truly demonic form. . . . The ambiguities of certain early parts of the play seem mainly due to the fact that the "Princess Rokujo," the concrete figure on the stage, is a phantom or image of Awoi No Uye's own jealousy. . . . The difficulties of the translator have lain in separating what belongs to Awoi herself from the things belonging to the ghost of Rokujo, very much as modern psychologists might have difficulty in detaching the personality or memories of an obsessed person from the personal memories of the obsession.

The text of fifteen plays is included in the volume, and in an appendix an attempt has been made to record some of the music of the Noh.

A. DE L.

Theosophy and the Problems of Life, by A. P. Sinnett.
 Transactions of the London Lodge of the T.S. (Theosophical Publishing House, London. Price 1s.)

This is "the substance of three lectures delivered to joint meetings of the London and H. P. B. Lodges" by our author. Whatever comes from the gifted pen of this veteran author and Theosophist is well worth our attention. Naturally the first problem which at present confronts every thinker—the War—comes first. We are told how the Brothers of the Dark Powers—some of them very mighty indeed—are behind this world-catastrophe and are trying their level best to thwart the Divine Scheme for which stand the members of the Great White Lodge. They utilise all available evil in humanity and work through it to achieve their end. Our author, in trying to depict the greatness—in point of might—of these Black Magicians, even suggests that this action of theirs "is an excrescence on the Divine Scheme, outside the Law of Karma". One is startled at the statement, as the author himself anticipates. It is true in a qualified sense, but nothing in the Cosmos can take place outside the Law of Karma, which is the very Law of manifestation. "Undeserved suffering may be imposed upon us by the complicated interplay of human free-will," is another statement whose truth some may be inclined to challenge. We do not know if it will ever be possible for anyone to be subject to suffering he has not deserved by some previous karma of his. The brighter side of the picture, describing how in future the whole world will march onwards by leaps and bounds towards the appointed goal, is very consoling.

The second lecture is on "Religion". Therein the author shows how the Theosophic conception of God purifies all religious conceptions of the Divine and makes intelligible the apparently meaningless statements of religious scriptures. The place of the Masters and other members of the Great Brotherhood, the Angelic Host, the Planetary Logoi and the Solar Lhas, in the Divine Plan is described very clearly and convincingly. Towards the end of the lecture an attempt is made to give us some idea of the Lipika, the actual Lords of Karma.

The Lipika influence pervades all Nature—working in harmony with it. It guides the actual course of events in regard to human life in harmony.

with that infinite law of absolute justice which reigns not merely over the Solar System but beyond the Solar System, because the Solar System is a part of the universe it extends over.

Problems of Science and Sociology are considered in the third lecture. The lines of future development in these departments of human thought and activity are indicated. Future science is to deal with etheric atoms, far subtler than any elements of which science knows anything experimentally at present; unseen and intangible forces and matter will be the subject of future scientific thought and investigation. The infinitude of the universe will be brought home to the scientists more and more in the future; the great Sirian Kosmos, round which our Solar System (along with other Solar Systems) is revolving, will be considered by future astronomers.

The author then says that all the trying social problems of the day—that of Capital and Labour, the problem of poverty and other problems—are the result of unseen dark forces working on the moral plane; “at the end of this war we are going to inhabit a world no longer permeated with a spirit of evil”. The average man is to get a glimpse of the Buddhic Region and thereby make *love* the prominent characteristic in daily life. At present we are utterly incapable of comprehending what a touch of Buddhi will be like. And as a result of the severe strain we are undergoing at present, “the conditions of evolution which would normally have been worked out in many thousands of years, those conditions will be developed very rapidly, and in the course of this very century that we have now entered upon, the relationship of humanity with the Buddhic plane will be established in a way which no experience of life hitherto has given us any forecast of at all”. Already those who have gone to the Front in this war and returned, show in themselves the spirit of unselfishness and altruism; “that is only the beginning, the first glimmering, of the consequence that will ensue”.

One answer is given to the probable question: “If the Divine purpose is to be ultimately accomplished anyhow, even though it be by a Divine intervention, why should that intervention be delayed, why should it not come now and save us all this horror and tribulation?” That can be done; but the

chance is given to us to rise to the occasion and combat the forces of evil and achieve victory for the good without any external help. If we succeed, well and good, our future progress will be phenomenal; if we fail, there will be the Divine intervention, and the dark powers will be silenced. The little booklet is brimming over with ideas, and one who goes through it will be well rewarded.

R. S.

Across the Border, A Play of the Present, by Beulah Marie Dix. (Methuen, London.)

This unique play was first produced at the Princess Theatre, New York, on November 24th, 1914. The dramatis personæ and scenes at once reveal the subject of the play—war—and an introductory note indicates its enlightened treatment of the subject:

The Men in the Play speak English, because that is the language in which American plays are written, and they speak colloquial English, because no people, anywhere under the sun, talk like books. They are no more intended to be English, however, than they are intended to be Austrian, French, German, or Russian.

But this feature is by no means the only one that claims our attention as Theosophists. The change called death, that inseparable companion of the battle-field, is portrayed with much truth and artistic effect; so much so that probably few of the audience would guess that the hero, "the Junior Lieutenant," has "crossed the border" until it is gently suggested to him by "The Master of the House":

THE MASTER OF THE HOUSE

(Rising)

Ever thought of what it would be like, after you were dead?

THE JUNIOR LIEUTENANT

No.

THE MASTER OF THE HOUSE

(Rather gently, putting a hand on his arm)

Ever thought that it would be like this?

THE JUNIOR LIEUTENANT

(Catching at the edge of the table)

Oh, no! You're fooling. This place—why, its like places I've been in before. Like the farm where I went, when I was a kid, time I was sick. Like every place I've ever felt happy in, and rested. And you people, you're just like other people . . .

How did I get here, anyway? I've forgot the road. Thought they had me. I fell. When I got up again, I just ran, blind. Where am I? Tell me! Tell me!

THE MASTER OF THE HOUSE

You've crossed the border.

THE JUNIOR LIEUTENANT

You mean I'm—I'm—

THE MASTER OF THE HOUSE

Don't be frightened!

THE JUNIOR LIEUTENANT

That time when they had me down—I died?

THE MASTER OF THE HOUSE

So you call it.

The story is simple but forcible. The Second Lieutenant has volunteered for a desperate errand and has been shot in the attempt. He finds himself in a farm house, called in the play "The Place of Quiet," where, imagining himself to be still in the physical body, he demands a horse and threatens the inmates on their refusal. When he realises what has happened his tone is more subdued, but he still indignantly repudiates the charges of cruelty with which he is confronted, and vehemently strives to justify war as being waged "for the sake of humanity". His strange host does not reprove him or even blame him, but quietly elicits a candid confession of all the barbarities of war which, as a military officer, he has been brought up to regard as honourable, and which he has been obliged to direct and participate in.

The first weakening of his defence occurs when "The Girl," whom he at once recognises as the ideal of his dreams and who returns his recognition, shrinks from him as soiled with blood. Thereafter he is taken to "The Place of Winds," a vivid attempt to represent the lower astral conditions in which he is made to "understand" by experiencing some of the suffering that he has helped to inflict. Here he soon begins to "understand," and asks why no one goes back to tell the world of its ghastly mistake. He is told that some one once went, but they crucified him. He then asks permission to return to his shattered body for a while, in order to tell his comrades, and this is granted. The last scene is a field hospital where the Second Lieutenant's body is lying unconscious, a hopeless case. It is found by the Senior Lieutenant

and revives for a few minutes, during which its late owner makes desperate appeals to his comrade to stop killing ; but they all think him "clean off his head," and he has to leave his mission unaccomplished. However, he has proved the sincerity of his new outlook, and as he finally passes out, "The Girl" of his dreams stands beside his bed and welcomes him back on the other side of death.

As may be gathered from the above, the play is not likely to receive a fair hearing, at least for some time, in any of the belligerent countries, except perhaps from the abused minority who see the criminal futility of war under any pretext. But its virtual exclusion from the stage is all the more reason why it should be published for all to read who can "understand". It is, in short, a plain case, plainly stated in language that has not been censored, and with an effective use of dramatic resources. We should rejoice to see the play widely circulated, especially as it is attractively printed and can be read comfortably within an hour.

W. D. S. B.

The Weird Adventures of Professor Delapine of the Sorbonne, by Lindsay Johnson. (George Routledge & Sons, London. Price 6s.)

This story is based on facts, so the author assures us in his Preface—facts that were told him by various members of the group of persons who figure in it. At the time when he was introduced to them and was given permission to work up what was confided to him into a novel, he had been passing through a period of doubt and disappointment as regards spiritualism. The extraordinary history of Prof. Delapine includes experiences of various kinds, such as are connected with spiritualistic and other "occult" proceedings. The author is very honest as regards his opinion concerning them. He gives them for what they are worth, and states quite frankly that he has never seen a materialised form, and that possibly the phantom scene, where the heroine's mother appears to her, may be a case of hallucination.

This is not the place to go into the merits of the case and consider in detail the incidents recorded. All we can say is

that the author has made of it a very readable story, full of thrilling events, the perusal of which will open up for those interested in these matters many avenues of enquiry.

A. DE L.

Bible Prophecies and the Plain Man, by Marr Murray.
(Hodder & Stoughton, London. Price 6s.)

This book is the latest addition to that aspect of Biblical study which has proved so fascinating to certain types of mind; but, save in its attempt to equate certain prophecies with special events and personalities of the present war, it takes us no further than Dr. Grattan Guinness' *The Approaching End of the Age*, written in 1881, and presents very much the same case, varied by an inclusion of certain other theories regarding the interpretation of that one-third of the Bible which is devoted to prophecy.

The absence of points of agreement between Theosophists and the author in outlook or conclusions may be surmised from the statement that "Theosophy is another flourishing cult," in addition to Christian Science, Mormonism and Bahaism, which "floods the world with false religions and doctrines," thus giving a proof that this is the end of the dispensation. But we are in respectable society, for all the agents of the Higher Criticism, and all Christian ministers who seek to promote tolerance and union between the Churches, come also under the author's castigation as being "forerunners of the Anti-Christ". It is well occasionally to see ourselves as others see us! The view presented is that "either Rome or Protestantism represents the true religion of Christ. Both cannot. . . . Britain has had ample proof accorded to her in the past that Protestantism is the true religion." Notwithstanding this very bigoted standpoint the book is written in such a kindly, sincere and well-intentioned manner that one is persuaded to read to the end, to give the author's ideas a chance.

Unconscious humour lightens our way, as when we are told that "the student of prophecy is an incorrigible optimist," and immediately we are treated to pages of the most sensational horrors, to which the present war is only a mild prelude; again, in the detailed interpretation of Micah's

prophecy that the Assyrians (Germans) will be opposed by "seven shepherds and eight principal men," when the serious closing remark is—"we may come to the conclusion that Mr. Winston Churchill is the eighth principal man"; and again when it is stated that Britain's only chance of being victorious in the present war depends on her identity with the lost ten tribes of Israel!

The author believes that the British are God's chosen people, and that they will soon become rulers and colonists of the Holy Land, and thus fulfil, in the short time remaining before the Second Coming, the Bible promise of the return of the Jews to their own land. A modern Babylon and a new Jerusalem are to be rebuilt, and the near East is to be the centre of the real Armageddon when the real Anti-Christ takes the field (the Kaiser is merely a man possessing some of the characteristics of the Anti-Christ). He will be a blend of Napoleon and the Kaiser, a man of the greatest diplomatic genius ever known, born of humble origin somewhere in the region of the Balkans. A highly realistic prophecy of the life of this future incarnation of Satan is pleasantly recounted, and a hint given of the carnage that will then take place from one end of the world to the other. It is only at this point that the Christ is to make "an actual personal return," and "actually reign in person on the earth," defeating the Anti-Christ by his immense power over nature and the forces of the elements, and then establishing the millennium for the small band of the faithful left from the slaughter.

It is all a depressing picture, from which we escape by remembering St. Paul's attitude to the seemingly literal story of Abram and Hagar—"which thing is an allegory"—of spiritual, not physical struggle, constantly taking place within each human soul.

The message for humanity that Theosophy has also drawn from the Bible is more helpful than this exposition, and is equally the result of a "humble search for the real guidance which God has given us to enable us to comprehend His meaning". Therefore we can join whole-heartedly with Mr. Marr Murray in his final cry: "To your Bibles, O ye Britons!"

M. E. C.

THEOSOPHY IN THE MAGAZINES

TWENTIETH CENTURY EDUCATION: A PRACTICAL SCHEME
FOR SOCIAL RECONSTRUCTION

Long before the war absorbed the best energies of the West, many "impatient idealists" had been steadily working out schemes for introducing methods of co-operation into various branches of social activity, in the hope of proving their superiority to the competitive conditions which forbid the practice of brotherhood. As evidence of the vitality of such pioneer work, there is the interest that has been aroused in proposals to adapt the trade guild system to modern requirements and, perhaps most remarkable of all, the number of experiments that have been made in the direction of co-operative communities. All such efforts are naturally of interest to Theosophists, who are among the many who cherish the words "after the war" as an assurance of the triumph of their ideals. One such scheme, that of Captain Petavel, forms the subject of a bright little article by Lady Katharine Stuart in *The Asiatic Review* for May. The title may sound a trifle ambitious to some who are faced with the magnitude of the problems involved in educational reform, but the example chosen is at least typical of the method of original enterprise, a method which seems destined in the near future to play the important part of paving the way for the slower-moving machinery of legislation.

The project is described as a self-supporting educational colony (elsewhere as an agricultural, industrial and labour colony), and a start has already been made in India under the patronage of the Maharajah of Cossimbazar. The author, after contrasting the present muddle with the law of harmony on which the universe is founded, outlines in her crisp style the course which Captain Petavel is following:

He begins with organising the young into juvenile labour colonies for many reasons. In the first place, as George Eliot says, "Its but little good you do, watering the last year's crop"; and secondly, as the Irishman remarked, "The best way to prevent what has happened is to stop it before it begins," or, in other words, catch your boy before evil surroundings and bad companions have turned him into a criminal; catch your girl before lack of employment, unsuitable work, frustrated faculties, or underpayment, have turned her into an inebriate; catch your weak character before he becomes a mental case, and, having secured him as far as may be from temptation, allow him to grow and to unfold his faculties into the particular form of manhood his Creator intended him to become.

One reason given for the choice of India as a suitable field for this experiment is that social responsibility figures so prominently in the Hindū religion that the youth of India should readily catch the spirit of the new venture. Another

590

THE THEOSOPHIST

AUGUST

is that, as India suffers from under-production of food per acre, any means of popularising up-to-date methods of cultivation and disposal should benefit the country as a whole. Instruction is to be provided up to the age of twelve or fourteen, after which it is expected that in course of time children will be able to pay for their tuition by their own labour. The combination of manual and mental training, with a fair amount of play, should make for all-round development and avoid stimulation of the brain at the expense of the rest of the body; in fact this feature is now being recognised by most educationists as of primary importance. At first sight, we must confess, the term "labour colony" does not strike us as exactly attractive; it is too suggestive of penal settlements. But after all it is fairly descriptive of the aim of the colony, which is to turn out capable and independent farmers, and it is only the callous exploitation of labour that has made the word almost synonymous with drudgery. If, as we read, Sir Rabindranath Tagore's secret of dealing with his pupils is to be applied in this case—"I make them happy"—we see no reason why the experiment should not prove permanent as well as instructive. Presumably the authorities are raising no objection, as some well known names are mentioned as having given their approval.

Those who have been at Adyar will be interested to read Lady Katharine Stuart's account of her own experience of a community, so we quote the paragraph in full:

Though never having had experience of a *juvenile* labour colony, the writer has had some little acquaintance with community-life based on the principle of co-operation instead of competition. The community was not entirely self-supporting—though it could readily have become so—it adopted the idea of "production for use," and it had the corporate life of a family that engaged in every sort of work, from the production of spineless cactus, as fodder for cattle in famine time, to the editing and printing of papers and magazines of all kinds. The "family spirit," where the Editor, the Librarian, the Gardener, the Dairyman, the Engineer, the Printer, the Publisher, the Author, the Lawyer, the Schoolmaster, the Doctor, the Nurse, etc., all met in a family circle night after night to be taught and to discuss anything and everything in the nature of perplexing problems, was an education in itself. The instruction we thus obtained, not only from those in authority, but from one another, was, we believed, unique and priceless in value. If you wanted an expert on Sanskrit, on art, on music, on law, on farming, or on medical matters, there was always one available. There were not many laws, but alcohol, meat-eating and card-playing for money were forbidden, and slackers were not encouraged to remain. The output in work of all kinds in this community was astounding!

W. D. S. B.

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Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, AUGUST 1917

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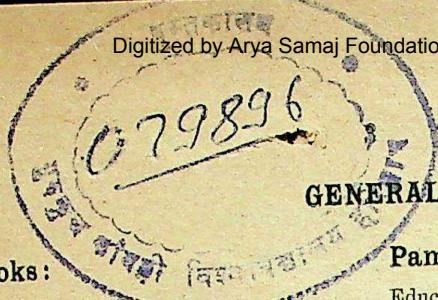
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